

# The Baptist Record

"THY KINGDOM COME"

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## MY IMPRESSIONS OF THE BAPTIST WORLD CONGRESS

By M. E. DODD, President, Southern Baptist Convention

The strenuous days of the fifth Baptist World Congress in Berlin are now behind us. Mrs. Dodd and I have sailed out of the original Seven Seas and are now nearing Athens.

The time and distance stretching between us and the Congress may give one a better view of it than one can get from the press table in the midst of its sessions. It is like the difference between looking upon a city from an airplane or from a street. Time and space blot out details and incidental things and leave only the great essentials standing out.

Editors and reporters have no doubt given to the readers of this paper some graphic descriptions of the Congress sessions. I shall give an interpretation of the spirit and heart attitudes of the Congress as they impressed me.

1. My first impression was that all were glad we met in Berlin. There was general satisfaction over the steadfastness with which the Alliance executives persisted in the purpose to go to Berlin in spite of the pressure to change the meeting place. Their wisdom became more and more apparent as the days went on.

The fear which some had about going to Berlin faded away as it came to them clearer and clearer each day that they had been deceived by a vicious and false anti-German propaganda. The welcome and hospitality were most cordial and gracious.

There was not only the utmost liberty accorded the Congress speakers, but their messages were given wide hearing in the newspapers and over the radio. I recall one article in a Berlin daily paper of large circulation which carried the headline, "Who Are These Baptists?" And that was an important question because we find many people who never heard of the Baptists and others who know nothing of their doctrines and principles. One man wanted to know if Baptists are a political party. Well, this newspaper article, as far as I could make it out, not being so well up on my German, carried a clear discussion of our time-honored and historic Baptist principles. It gave special emphasis to the fact that we are "Bible Christians."

Doctors Rushbrooke and Simoleit conducted radio discussions which were illuminating and were widely heard.

There will no doubt be great disappointment in some quarters in America because the predictions as to how we would be hampered and limited in Berlin were not fulfilled. As late as the last day before landing one prominent man on board the Europa said: "Well, you will be free to say what you wish but it will not get outside the walls of the meeting place." His mind is now disabused.

Furthermore, holding the Congress in Berlin gave great comfort and encouragement to our Baptist brethren in Germany of whom there are seventy thousand. Some discerning brethren went

so far as to say that it practically saved our Baptist cause in Germany.

There had been widespread concern among our Baptist people everywhere and among our German Baptists in particular as to what would be the fate of German Baptist churches in relation to the government's program for a totalitarian State in which the State church should become all inclusive.

Our Baptist position on a free church in a free state and of the competency and responsibility of the individual soul were given prominence and a wide hearing.

A small group of the Congress leaders were invited to call upon Reich Bishop Dudwig Mueller. One or more from each major nation were chosen for this call. Doctors Truett, Sampsey, Newton and myself represented the Southern Convention. Three or four German brethren were in the group.

After formal presentation and personal introductions in the large reception room of the State church headquarters the Bishop made a speech to us, while all remained standing.

When he had spoken words of welcome and good will he said what we, as Baptists, were most anxious to hear, namely:

"A forced incorporation of Baptist churches into the German Reich Kirche does not come into question. On the contrary we are seeking for a happy relation of confidence with the Baptist churches who reside in Germany."

He also stated that his collaborators agreed with this position.

Dr. Rushbrooke responded on our behalf to these words of the Reich Bishop. He gave special emphasis to our appreciation of the assurances of freedom for our German Baptist churches.

This lifted a large part of the load of anxiety from the hearts of our German brethren.

### Fundamental Unity of Baptists

2. Another impression which I gained of the Congress relates to the fundamental unity of our Baptist people throughout the world in spite of their many incidental diversities.

Baptists everywhere are one in doctrine, duty and destiny though different in color, condition and class.

The motto for the Congress was the well-known Scripture: "One Lord, one faith, one baptism, one God and father over all." These words were blazoned in large letters, in both English and German, the official languages of the Congress, on the wall back of the platform, where every eye could see them at every session.

There were differences as to details in matters of policy but beautiful unity as to our great Baptist principles.

I have never seen any gathering of Christians where the Lord Jesus Christ was set right in the center of everything so completely as in this Congress. There were discussions on Christ as Son of man, Son of God, Lord of all, on Christ

sufficient and supreme in all personal and social needs. And never once, so far as I could judge, was there any wavering in a sense of loyalty to Christ.

On the great moral issues of the day the Congress was of one mind. There was left no ground for doubt as to where Baptists should stand on these issues.

The reports of various commissions on such subjects as the family, economics, nationalism, racialism, etc., showed wide study and took high position. These reports and the consequent resolutions, so heartily adopted, disclosed the strong attitude of the Congress on such questions. The Congress undoubtedly conformed to the position of Paul, that the mind of Christ should be the mind of the disciple.

3. Growing out of these reports and resolutions came a third impression. This was to the effect that the Baptist World Congress was utterly committed to the conviction that racial prejudice and national antagonism are entirely at variance with the Christian conscience and that Baptists everywhere should seek by every possible means to exemplify and promote good will and understanding among all peoples.

### Cause of German Antipathy to Jews

Resolutions on these two subjects brought forth the warmest discussions we had. The debates, however, were on methods of dealing with the subjects and not on principle.

On the subject of racialism, all anti-racial outbreaks were condemned as un-Christian. Anti-Semitism was particularly specified.

On this point it was revealed from many sources that the recent movements in Germany against the Jews were not religious or racial but political and economic.

Since the war some 200,000 Jews from Russia and other eastern places had come into Germany. Most of these were Communist agitators against the government.

The German Jews had also monopolized a majority of the government, educational and economic positions. The Jews were not to be blamed for the intelligence and strength, so characteristic of their race, which put them forward. But when it was discovered that while Jews composed only one per cent of the population of Germany and that in Berlin and other centers of influence they were occupying from thirty to seventy-five, and at least in one case, one hundred per cent of the positions of influence and that they were using these positions for self-aggrandizement to the injury of the German people then it was considered time to adopt methods proportionate to population.

Over fifty per cent of the doctors, lawyers and teachers in Berlin were Jews. According to a high and unbiased authority in the case of the Institute of Science, presided over by a Jew, every position was filled by a Jew. No Aryan or Christian was permitted in it. The German people resented this. Naturally excesses occurred and irresponsible persons committed some atrocious deeds. But at the worst it was not one-tenth as bad as we had been made to believe.

The new government became the agent of ad-

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## ATLANTA GETS NEXT WORLD CONGRESS OF BAPTISTS

By Louie D. Newton,  
Chairman of Committee of Invitation

Atlanta's invitation to the Baptist World Alliance to hold its sixth congress in this city was unanimously accepted at the recent Berlin meeting. Previous congresses have been held as follows: London, 1905; Philadelphia, 1911; Stockholm, 1923; Toronto, 1928; and Berlin, 1934. The sixth congress will be held in Atlanta in 1939, unless the date should be shifted because of unforeseen circumstances.

This will be the first session of the Alliance held in the South. It is estimated that half of the Baptists of the world live in the South—four million white Baptists and two million Negro Baptists.

In the official letter of acceptance of Atlanta's invitation, Dr. J. H. Rushbrooke, General Secretary of the Alliance, says:

"It gives me much pleasure to hereby notify you that the gracious invitation of Atlanta is unanimously accepted. Many of us remember your beautiful city and the glorious Southland, where so many of our Baptist brethren live and joyfully serve the Master. I am especially happy that it turns out that Atlanta's invitation received unanimous action by both the executive committee and the entire group voting at Berlin. I look forward with much pleasure to the fellowship I shall have with you and other brethren in Atlanta during the years of preparation for the sixth congress."

Not only have we of the Southern Baptist Convention been honored with the meeting place of the next Congress but also the presidency. The unanimous election of Dr. George W. Truett as President of the Alliance brings this honor to Southern Baptists for the second time. Dr. E. Y. Mullins was elected President at Stockholm, serving with great distinction throughout the five years, though stricken in his final illness just before the meeting of the Alliance in Toronto. Dr. Truett read Dr. Mullins' masterful address at Toronto, and presided throughout the fourth Congress. God be thanked and praised for the gift of this great, good man as the world spokesman of Baptists in this crucial hour!

I should like for the brotherhood generally to know that we have the happiest sort of situation here in Atlanta in the backing which has been given the invitation to the Baptists of the world to come here in 1939. Not only did we have the unanimous action of the executive committee of the Southern Baptist Convention, and the Georgia Baptist Convention, and the Atlanta Baptist District Association, but equally enthusiastic was the backing of the Evangelical Union, the Christian Council, the Negro Baptist Ministers' Conference, and many civic and business organizations, including the Mayor of the city, the Governor of the commonwealth and the President of the United States.

Our Negro brethren not only joined in the invitation, but they will work hand in hand with us in caring for the members of the race who will attend the Congress in 1939. They have several commodious hotels and a number of spacious colleges. Dr. John Hope, internationally famous Negro educator, president of Atlanta University, including Morehouse College and Spelman Seminary, personally joined in the invitation, as did Dr. J. M. Nabrit, president of the Georgia Baptist Convention, colored, who worked most effectively at Berlin in winning a unanimous vote for Atlanta. I am very happy to report that our Negro brethren in Atlanta and throughout Georgia are as anxious as we are to have the Alliance meet here.

A great opportunity has thus come to Southern Baptists to give a worldwide witness of our joyful allegiance to our blessed Lord. I confidently look forward to these years of preparation with joy. We of Atlanta shall expect the constant prayers of our brethren throughout the South that the Congress in 1939 may be used

of God in bringing rich and abiding blessings to our Baptist people here and throughout the earth. May we adopt the words of Carey, as we think of this challenging opportunity: "Expect great things from God; undertake great things for God." Our committee is composed of Drs. Ellis A. Fuller, Ryland Knight, W. H. Major, W. H. Faust, W. A. Duncan, R. C. Houston and the writer.

## HANNAH—A MOTHER WHO SUCCEEDED

E. K. Cox

History is made by big men, and big men are made by great mothers. This was true thirty-five hundred years ago, and it is true today. When the schools have failed, when statesmen have surrendered, and preachers can do naught but pray, God starts things on the upward way again with a mother. God works through men, but sometimes God has to wait for a mother before He can get His man.

Israel was bogged down in the mud and muck of sensuality and idolatry. There were no kingdom buildings; national heroes were not forthcoming. Gideon, Jephthah and Samson were only a memory that reminded Israel of the days that had departed. Freedom was lost, racial pride and independence of spirit had faded out. The heroes were gone, the priests were a sorry lot and the prophets had not yet come.

Old Eli was a respectable weakling, a sort of shuttle cock for his degenerate sons. It was a cold drear, drab sort of period. Manhood was flabby and cowardly, ideals were low, Israel was corrupt, and swinishly content. The priesthood had failed, there was no prospect of moral leadership in the dishonest and adulterous Hophni and Phineas. A revival was sadly needed, but there was no preacher, and worst of all no man out of whom a preacher might be made.

Up in the hills at Ramoth-aim zophim in the country of Ephraim was a woman—but who ever heard of Ramoth-aim-zophim? It was one of the places like the "country that God forgot." But God does not always forget when men do. That name, long, odd, unusual, was about the biggest thing about the place. Ramoth-aim-zophim was a name to furnish sport to the fellows from the urban parts of the country. "O he comes from Ramoth-aim-zophim," was enough to mark a fellow as a rube of the rubes. But you know when our cities fail, and our places of culture have thrown up their hands, God has a way of finding things at the Ramoth-aim-zophims of earth. Possibly this little community would have remained unhonored and unsung to the end of time had it not been for a woman who lived there. The hope of Israel, the future of the cause of righteousness was up there in the hills of Ramoth-aim-zophim. Who would have believed that the hope of the reformation of Europe was out there in the hut of that coal miner? The world was ripe for a return to the Great Commission; for what was God waiting? Waiting for a little preacher who was pegging shoes to enable him to preach and live on his starvation salary. Think of it! God waiting and planning for His man—up there in the hills a poor, disappointed woman praying. Hannah had been denied that which was counted the glory of every Hebrew woman, the right of motherhood. Not so much praying along that line right now. Here was just a poor, true-hearted, simple-souled woman who told her troubles to God. Hannah prayed, and prayed that God would give her a son, until at last she said: "Lord God of hosts, if thou wilt indeed look on the affliction of thine handmaid and remember me, and not forget thine handmaid but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life." Here was what God had been waiting for: God wanted a man, but before He could have such a man as He wanted, He must have a mother who would give her boy completely to God.

What an honor placed upon a human home! Even God could not, and would not carry out

His plans without the help of that little home in the hill country of Ephraim. Might we not think of God looking over the homes of the whole land of Israel, the homes of the priests, about the palaces and firesides of the cities, the places of the prosperous, and then stooping over the little home in the hills to listen to a woman pray. It would seem that as God listened to that prayer, and to Hannah's vow, He said: "I have found a mother, and I shall have my man." It was a sad commentary upon the worship at the tabernacle that old Eli should think the praying woman drunk. It shows that drunkenness was more common than prayer at that meeting house. Nothing more fully reveals the moral status of Israel than that brief colloquy between Eli and Hannah.

Hannah was not seeking what some folk call a career; she was somewhat old-fashioned and believed that rearing a boy for God was more important than self-expression in some line of achievement outside her home, or the notoriety of some spectacular performance. Hannah believed that motherhood was the most glorious privilege that could come to a woman. A lot of the present day intelligentsia would not agree with her, but the verdicts of history are on the side of the Hannahs. No one will know till, "the gates of the judgment day unfold," how much the world owes to its Hannahs. Just a plain country woman! A hill country woman if you please! She had little, or no educational advantages, she would have cut rather a sorry figure at most social functions, she was not an expert dancer, she would have made a mighty poor partner at a bridge party, her gowns would hardly have passed muster with the "four hundred," but she was in business with God Almighty. This mother just would not have fitted into much of the society of her day, but we know about Hannah, and we do not know the name of a single social leader of that period. Of course they had them; and they strutted and strove, and sought to surpass one another in the affairs they gave, the gowns and jewels they wore; but somehow the historian saw no reason to write about them. Hannah's name was not on the social roster, she was not mentioned as one whose costume was one of the attractions of the charity ball; but Hannah somehow got on the honor roll of heaven in the foremost files of eternity. Some folk will trade their scanty hope of heaven for one little pot of the cheap pottage of social distinction. They will sell everything worthwhile for the tarnished honor and the tawdry trappings, and then find that the world was not able to deliver the goods in such a way as to give them true happiness or real distinction.

Hannah belonged to the same school as Cornelia, the Roman matron who thought her splendid boys jewels more valuable and beautiful than bands of gold, clusters of diamonds, or ropes of pearls. Hannah was a praying mother, she did not get very much recognition on earth but she had right of way into heaven's inner circle, and the King had a busy sign out for the angels when Hannah wanted to talk with Him. The world owes more to its Hannahs than to its stately statesmen, all its uniformed soldiers, its gowned professors, its cunning inventors, and the whole host of its money kings and masters of industry.

Let us imagine Hannah as she gets her boy ready to leave home. She has counted the years, the months, the weeks, the days, and now the hours. It was not easy to carry out that vow; Hannah loved her first born with all the passionate ardor of any other mother. Her heart ached and throbbed and ached again as the time came to carry out that holy promise. Hannah was of the stuff of which martyrs are made, so come what may, at any cost she will keep her word to Jehovah. Would we might have watched her getting together that scanty wardrobe, it was not much at best out of her poverty. How she wondered who will look after his childish wants, and who will care for him if he gets sick.

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We all know how a mother thinks about those things. What a picture! Giving her boy to God! Not to business, not to the giddy whirl of social gayety, but to God! And all the while weaving her very heart strings into the warp and woof of those little clothes. Such a mother is worth a million of those whose highest ambition is to have their children popular with the cheap ideas of the ordinary social set. Earth has no picture of more consummate folly than that of the weak Christian mother who is more ambitious to be popular with folks who do not count than to be true to God. Can you imagine Hannah asking Eli if he did not think it would be all right for Samuel to go to the dances and play cards just for sport? I don't think Hannah asked any such questions, her religion went too deep for that. O the poor simpletons who talk about allowing their children privileges, when they mean letting them play with questionable things which tend always to injure and weaken their spiritual lives and unfit them for the best and the holiest. Hannah was giving her boy to God, yet there are missions of so-called Christian mothers today who do not want their children to fully belong to God. They are playing with fire, just skirting along the edge of danger, trying to see how near they can come to the flames and not be burned. God pity the child that has a moral weakling for a mother. Hannah did not have to get out into the devil's pastures to have a good time. The folk who during the Exodus lamented about the onions, the garlic, the leeks and cucumbers of Egypt also loathed the light manna. The praying mothers are not those who sit up at night to make ball room dresses for girls that have forgotten the way to prayer meeting.

At last the day came and Hannah set out for Shiloh with her boy. I think she did not sleep much the night before, that she must have prayed all night; it was a time of wrestling with God. Time and again she arose from the humble bed and looked upon that sleeping face so chubby and rosy, and many a scalding tear fell upon it. Can you picture that journey to the tabernacle? Little Samuel prattled and jabbered along, and every sparkle in his baby eyes made the task of Hannah all the harder.

At last the mother and her boy came to the door of the tent of meeting; the story was soon told, the little fellow was taken in charge by some of the Levitical attendants, the little bundle of clothes, every thread woven and stitched by a mother's fingers was handed in, there was one last clinging embrace and Hannah turned her feet to the lonely road back home. Think of Hannah away up there at Ramoth-aim-zophim and her little boy off there at Shiloh. We can feel sympathy for that lonely mother dreaming about that little fellow crying himself to sleep alone in the dark, wondering in his childish way where his mother was. But Hannah is to be envied alongside that mother in a land of schools and churches whose children never heard her pray, and who is not willing to break with the paltry frivolities of life to give to God and His cause. There is many a mother who sleeps in the same house with her children every night who is farther from them and has less to do with their lives than Hannah from Samuel. How she wove a protecting armor of prayer about that lonely little bed, and the angels of God encamped about it all night long. Does any one think that Hannah prayed any less for her boy because he was away? Her prayers made a golden highway from Ramoth-aim-zophim all the way to the throne of God, and by the way of the throne on down to Shiloh to the lonesome little boy in one of the rooms of the tabernacle.

And the Lord God of Israel heard a mother who prayed like that. By every law of prayer that God has made, by all that God is, by all the faithfulness of His nature, God must hear such a mother. But the mother who compromises with the world, and says, I want my child to have some privileges (heaven save the mark), I don't want him to be too religious, has locked the

door of the mercy seat in their face of all the prayers she may offer and thrown away to key. She will want God one day, and want Him mighty badly, and God will be silent and all heaven will be dumb to her. And it will not be because God is angry, but for the fact that God could not be the God He is and hear such prayers. One Hannah, poor solitary woman of the hills, who has given her best wholly to God will mean more in the world of things that count, than ten thousand card-playing, dancing, vaudeville loving women with their names upon church books whose children would have no idea what they were doing should they find them upon their knees. It is the Hannah's of earth who give prophets and leaders to God's Israel, and when a church or a community has many years elapse and there are no Samuels hearing the voice of God in the still night, you may be sure they are lacking Hannahs who dedicate their children to God.

That little coat which Hannah made every year and carried to the growing lad at Shiloh was woven out of her very heart strings, every thread was hallowed by her intercession and stained by tears of consecrated love. No wonder that God called Samuel, God could use the son of Hannah, he was a tempered blade for the fingers of the king. A mighty preacher whose voice has rung throughout the world like God's silver trumpet said that the day he was ordained to the ministry his mother said to him: "Son I have not spoken to you lest I might unduly influence your mind, but every day since the day that you were born I have prayed God that you might be His minister to preach His everlasting gospel. Can we wonder that his life has been felt across the seas for God? Some day God will have in heaven a memorial for the Hannah's of earth. On the banks of the Potomac hard by the nation's capitol stands a memorial to Abraham Lincoln, the great emancipator, the lone tragic figure of the long days of civil strife. It is a nation's tribute to the gaunt, sorrowful, yet mighty man who guided America through the maelstrom of that titanic war. But the memorial of which I speak will be more beautiful and durable than one built of gleaming marble or glinting bronze. It will be adorned with the gold of myriad sacrificial prayers, and gemmed by the luster of countless tears transmuted by the alchemy of love into jewels brighter than all the diamonds of earthly brilliancy, and whiter than the pearls roped about the neck of a Cleopatra. And there it will remain to tell the glory of toil and love and sacrifice till the eternities grow gray with the passing millenniums.

God won Israel back when He found Samuel, and God finds Samuels when He finds mothers like Hannah. Hannah was unlettered save in the lore of the heart, and had no training save what she received in secret with God; but Hannah was a sublime success and the mighty years of David and glory of Solomon were in great part due to this wonderful mother of the hills.

—BR—

#### TRIBULATION AND ANGUISH UPON THE JEW FIRST

(Rom. 2:9)

—O—

To the Jews "were committed the Oracles of God."

To them was given the "Law of Moses." At that time God entered into covenant relationships with them. The terms of the covenant were conditional: (1) If they kept his law, He would bless them; (2) If they broke His law, He would punish them according to the judgments laid down in His law. At the time of the giving of the Law, they promised to comply with all its requirements; for in Exodus 19:8 we find these words, "And all the people answered together and said, 'All that the Lord hath spoken we will do,' and Moses returned the word of the people unto the Lord." We know how speedily they broke their promises and finally they were driven out of this land that God had given them and

blessed for their sake. It is said of them that they "received the law by the disposition of angels and have not kept it." (Acts 7:53).

Centuries later we hear the prophet Daniel, who was himself an exile in Babylon, interceding for his nation. He says, "Yea, all Israel have transgressed Thy law, even by departing that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the Law of Moses, the servant of God, because we have sinned against Him."

Even after all this banishment and chastisement, their "cup of iniquity was not yet filled," for when their long-promised Messiah and King with His forerunner, John the Baptist, came preaching, "Repent ye, for the kingdom of Heaven is at hand," they rejected Him as their King and crucified their Messiah. They did this, although they had been warned as "a generation of vipers" to flee from the wrath to come.

The death and resurrection of the Lord opened up a "fountain in the house of David" for sin and uncleanness. The book of Hebrews explains this new and living way. They were urged to enter into a more glorious relationship with God "through the blood of the everlasting covenant." They were reminded that God had spoken to them "at sundry times and diverse manners," by the prophets, but now He is speaking to them by His Son, "Whom He hath appointed heir of all things and by whom also He made the world" (Heb. 1:2). The final warning came in these words, "See that ye refuse not Him that speaketh, for if they escape not who had refused Him that spake on earth, (referring to the giving of the law), much more shall not we escape if we turn away from Him that speaketh from Heaven" (Heb. 12:25). "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite to the Spirit of Grace?"

Now, as we know, the Gentiles have been offered eternal life through faith in Christ as well as the Jew, (see Eph. 2, 3), and those whom refuse to accept Him by faith will suffer the same punishment, but Paul says that the punishment will come on the Jew first. The book of revelation describes the awful shaking of the Heavens and the earth (Heb. 12:27) and the judgments of God are so terrible that we cannot even understand the meaning of language. The wrath of God is to be poured out without mixture or measure upon the unbelieving Jew and Gentile of this old earth.

Now there are many who seem to think that because God is dealing with us under the dispensation of grace that there will be no punishment for sin or a very light punishment at the worst but if the judgments of a broken law were swift and terrible, how much more will they fall upon those that have presumed upon His grace.

Right here let us note the difference in the two covenants, as the punishment is to be according to the terms laid down in each covenant respectively: under the law He was requiring something of them, under grace He is giving us something; law requires work, grace requires faith (even as Abraham believed God and it was accounted to him for righteousness, Gal. 3:6). "We have access by faith unto this grace (Rom. 6:2). Law discovers sin but cannot take it away; grace takes away sin by the death of Christ on Calvary and He became the "end of the law for righteousness" to all who will believe on Him.

Seeing these judgments are before us, what should be our attitude toward the poor lost Jews and Gentiles? Is there not a tremendous responsibility resting on us as Christians? Is it not time for us, who have been saved for time and eternity to "Awake from sleep" and bestir ourselves? Do we see any signs of approaching judgment in the world today? Is it not a significant fact that great numbers of the leaders of

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# Editorials

## ONE GOD

"Thou shalt have no other gods before me"; or, beside me; or but me. Of course this was a prohibition of polytheism, or paganism. But it goes further and strikes deeper than a mere defense against belief in and worship of many gods. Whatever comes between the soul and God is forbidden. There must be no loyalty which will dispute or weaken our absolute responsibility and obedience to God alone.

In this country and age we are not in danger of crass polytheism, for we have come to regard it as a symbol of ignorance and darkness. But this first commandment is in need of emphasis today when many things are assuming the right to control men's conduct and requiring that allegiance and obedience to God shall for the time being be put in the shadows.

Even a man's church has no right to come between him and God. No preacher nor priest can divert the soul's loyalty from its primal allegiance to Almighty God. To undertake such a role is not simply an impertinence; it is blasphemous. God has spokesmen and interpreters to whose voice we should listen, and He has churches which are out to represent Him faithfully. But it is the duty of every individual to try the spirits to see if they are of God. If you ask someone what is his or her belief as to any doctrine in the Bible, and you get an answer like this, "Well, you know I am a Baptist, or a Methodist," then somebody has got a substitute for God.

Similarly if one gives as his reason a certain political moral opinion or practice, "I am a Republican," or "I am a Democrat, and I must be loyal to my party," then somebody has violated the first commandment. Whenever a question of right or wrong is settled by party alignment without reference to the will of God, then loyalty to God has been destroyed.

Again when one's conduct in any particular matter is justified by reference to the requirements of a lodge or a union of any sort, we have departed from the living God. "Thou shalt have no other god beside me." Whatsoever you do, in word or in deed, do all in the name of the Lord Jesus.

## OTHER STATE MISSIONARIES I HAVE KNOWN

This list does not include any now living, and does not include all who have been state missionaries in the past, but only such as were personally known to the editor. The purpose is to show the sort of men who have helped to build the foundations of our present denominational structure.

Dr. H. F. Sproles is included in this list because he was pastor of a church, First Church, Jackson, which was a beneficiary of state mission funds, the former building, on Capitol St., being partly paid for in this way. Dr. Sproles was a Confederate soldier and bore the marks of battle in his face to the end. He was an early student from Mississippi at the Southern Seminary when it was in Greenville, S. C. He married a South Carolina lady. His ideals and methods of Bible study gotten at the Seminary helped him to become one of our best preachers and pastors. His first pastorate was at Carrollton, his next at Jackson where he remained for nearly twenty years. He went then to First Church, Vicksburg, for six years. His ripest years were spent in teaching the Bible at Mississippi College until his death in 1912. Many former students and parishioners rise up to call him blessed. It was the writer's pleasure to be his pastor in these last years, and to enjoy his saintly fellowship. Among the earlier missionaries in the Delta was Rev. W. T. Lumbley, who when a young man preached in what was then the Yazoo Association, extending up the Yazoo River to Greenwood. Later brother Lumbley went

to the Seminary and then as a missionary to Africa. His devotion to the Master and sacrificial service made him one of the most transfigured men we have known. On his last visit back to this country, his face and speech showed a marked spiritual development.

Soon after his service ended in the Delta, Rev. E. E. Thornton took up the work at Greenwood and left a wholesome impression and a good name among the brethren. He went afterwards to be pastor at Houston until his death some years later.

W. E. Ellis, a nephew of Rev. T. J. Ellis, was pastor a few years at Greenwood. He was a brilliant and eloquent preacher, who early contracted tuberculosis and after a few years in Texas passed to his reward.

Rev. I. M. Ellis, whose home was for many years at Clinton, labored as a missionary along Deer Creek in the Delta. He was a good preacher and one of the most faithful pastors we have known. He sought out the lost and endeavored with good success to enlist the membership in all the denominational work. Later his home was at Isola and then at Memphis, Tenn., where he passed away some years ago.

Among the pioneer missionaries in the Delta was Bro. Watts whose initials we do not now recall. He made his home on Sunflower River, identified himself with the people for life and was deeply interested in their spiritual good. His name is revered by friends and relatives in that part of the state till now.

Rev. S. M. Morris was for a few years missionary pastor of the Second Church, Vicksburg, when it was located on Clay Street, since moved to Bowmar Avenue and known as Bowmar Ave. Church. Brother Morris was a good preacher, hard worker, faithful pastor, whose work abides, though he passed away some six years ago.

Rev. W. A. Borum went from First Church, Jackson, to First Church, Natchez, when the State Board helped him build the present elegant church building. He was a native of Norfolk, Va., a graduate from Richmond College and the Louisville Seminary. He was an excellent preacher and led the Natchez church in a great undertaking which has since been completed. Brother Borum was later pastor at Rayville, La., but came back to Natchez where he and his wife passed away a years or two ago.

Among those employed by the State Board some thirty years ago was Rev. Otto Bamber, whose conversion was like Paul's, and his zeal. Without literary or theological training he entered the ministry as a flaming evangelist and was for a short while used of God under appointment of the State Board. His career was meteoric and brief, lasting only something like five years.

A good missionary was W. P. Price, born in Rankin County, graduated from Mississippi College, after a few years in the pastorate at Winaona, he was asked by the Board to come to Jackson to start mission work in West Jackson. He had the cooperation of Pastor W. F. Yarbrough of First Church, some of whose leading deacons living on the west side joined brother Price in this new and promising field. Soon a church was organized, called the Second Church, a good framed house was built and the work grew rapidly. This was about 33 years ago. The zeal and ability of brother Price were soon rewarded by making necessary a new and bigger house. This too was built under his leadership. Soon after this brother Price was called to other work, other hands took up this task and now Calvary Church with its \$250,000 building and 2,000 members is the result. Brother Price became later pastor at Magnolia, where he remained only a short time, dying of "sleeping sickness."

In a different part of the State other missionaries had been at work, and were mightily used of God. S. O. Y. Ray was an early missionary along the line from Meridian to Hattiesburg. Our acquaintance with him was very slight, but there are many who recall his foundation work.

Better known to us was Rev. L. E. Hall who passed away only a year or two ago. He was of the rugged individualistic type, a man with a big body, big head and big heart. He was a born leader. His work was responsible for the organization of many new churches, including the First Church in Hattiesburg and others. He loved the truth and was fearless in preaching it and insistent in applying it. Few men have covered as much territory in the state or left a deeper impression.

Among the coast preachers none were more beloved, or will be longer remembered than O. D. Bowen. Gentleness and faithfulness were well combined in him. His was a pioneer family and his people were faithful servants of God and loyal to the Baptist cause. His home was always on or near the coast and his life spent in faithful ministry. His brethren delighted to honor him, and the present generation is his debtor.

Rev. J. L. Finley was a one armed Confederate soldier, who began practicing law at Old Williamsburg, Covington County, but heeded the call to preach. His ministry was largely with churches in the rapidly developing section of the piney woods and under appointment of the State Board.

Rev. J. R. Johnston was known as the Piney Woods Rifle, born in Rankin County and extending his ministry to the coast. He was instant and incessant in labor at all times. He loved to preach and the people loved to hear him. He was a man of wonderful physical vigor who wore himself out in hard service. We became acquainted with him when he was missionary pastor at Gulfport, where he laid the foundations for the present strong church. He was later pastor at Gloster and passed away at his home in D'Lo a few years ago. His son, A. S. Johnston, is pastor of Fifth Ave. Church, Hattiesburg.

The last name we mention here is that of Dr. R. A. Venable. His life and work are too well known to require recording here. We are concerned here with his work as a state missionary. After his pastorate of First Church, Memphis, his term as president of Mississippi College and his service as pastor of First Church, Meridian, he preached to many churches near Meridian some of which were partly supported by the State Board. This list would include Poplar Springs church and others. He was a careful student of the Bible, a faithful expositor, an excellent teacher and effective preacher. He was reared in Southwest Arkansas, graduated from Mississippi College, married President Webb's daughter and lived to be near eighty. His likeness was in the minutes of the recent State Convention, having been president of that body.

Brookhaven church is planning a revival to be held about the middle of October with Dr. W. E. Denham of St. Louis preaching.

If you continue to pour alcohol into the furnace, how do you expect to keep accidents and crimes from coming out of the flue? Now make your own cartoon with a bunch of officers pouring water down the flue from a half inch pipe.

An exchange says that while Baptists visitors in Berlin were proclaiming the right of liberty in worship, hundreds of ministers of the Gospel (Germans) were being arrested around them. A good time and place to proclaim the truth.

Dr. Louie D. Newton, returning from the Baptist World Alliance at Berlin expressed it as his opinion that it is not the desire nor purpose of Chancellor-President Hitler to force the free and independent churches in Germany into the state church, nor does he wish to become head of the church.

Hillman College, Clinton, Miss., begins its eighty-second annual session Sept. 12th. A good enrollment is expected. Never before have such advantages been offered at Hillman. Every music teacher has studied extensively in America and Europe. President M. P. L. Berry says that he has had more calls for music teachers this year than he could supply. Hillman girls usually make good.



## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### LESS THAN TWO MONTHS

October 31st closes this State Convention year. Receipts for ten months of the year amounted to \$116,769.27, \$64,474.77 of which was for Cooperative Program and \$52,294.50 designated for certain interests in the Cooperative Program.

For the same ten months of last Convention year we received \$83,852.87, \$50,797.26 of which was for the Cooperative Program and \$33,055.61 designated.

For the whole of last Convention year we received \$100,259.48, \$62,528.73 for the Cooperative Program and \$37,730.75 designated. This puts us for ten months of this year \$16,509.79 ahead of last year, \$1,946.04 ahead on Cooperative and \$14,563.75 ahead on designated receipts.

### THE NEXT STEP

Now let us make a good finish. The Cooperative Program needs emphasis in all the churches. We should reduce the number of non-contributing churches to zero by the last of October. It can be done by earnest, persistent, importunate and intercessory prayer and courageous pastoral leadership. In every church some will follow the pastor if he leads in a Kingdom program by gospel appeals and systematic giving.

Next, emphasis should be placed upon the special State Mission offering in the Sunday schools. A liberal offering by then will enable the Board to complete its year's work having met every obligation.

The Debt Campaign for our schools is of sufficient importance to command the attention of every pastor and of every church. A church in another State recently lost four hundred of its members to another church because it failed to pay its debts as it had promised. Conscience teaches us that the debts of the State Convention should be paid. Our expenditures indicate that we are able to pay them. Our creditors are appealing to us constantly.

To date 31 Board members have fallen in line in the Debt Paying Campaign, 6 Mississippi College Trustees, 5 Woman's College Trustees, 6 Blue Mountain College Trustees, 1 Clarke College Trustee, 3 Hospital Trustees, 3 Orphanage Trustees and a large number of faculty members in our colleges, several of whose names have not been turned in. Hence, we wait until a later issue to give the full number. The President of the Mississippi Woman's College reports that all local trustees of the college have lined up in the Campaign. We urge that every Board member, every college trustee, or trustees of any institution of the Convention, and all faculty members line up immediately. When we reach one hundred per cent in this line, we can more effectively appeal to the general constituency. While \$100.00 for each giver is our goal, yet the way is open for the smallest amount. We want the contributor to have a clear conscience.

### ADDITIONAL DEBT CAMPAIGN CONTRIBUTIONS

Holly Springs, Dr. Ira B. Seale, Marshall County	\$ 50.00
Marks First Church, Riverside	6.00
Itta Bena, W. E. Farr, Leflore	70.00
Morgantown, W. E. Farr, Leflore	30.00
Grenada First, Grenada County	2.00
Hickory Grove Church, Lebanon	4.50
Magnolia, Jr. BYPU, Pike County	1.00
Pass Christian Church, Harrison Co.	1.00
Clinton, G. M. Rogers, Hinds Co.	45.00
Clinton, W. H. Sumrall, Hinds Co.	15.00
Clinton, T. T. Hamilton, Hinds Co.	15.00

Clinton, A. A. Kitchings, Hinds Co.	30.00	Magee Church, Mrs. Lockhart, Simpson Co.	2.00
Laurel First, L. G. Gates, Jones Co.	5.00	Magee Church, Paul Arrington, Simpson Co.	5.00
Smithville Church, Monroe Co.	1.00	Magee Church, E. N. Ware, Simpson Co.	2.00
Winona, C. M. Billingsly, Montgomery Co.	5.00	Magee Church, Mr. and Mrs. X. O. Steele Simpson Co.	5.00
Moorhead Church, Sunflower Co.	35.00	Magee Church, R. C. Russell, Simpson Co.	5.00
Jackson First, H. H. Webb, Hinds Co.	25.00	Magee Church, Mr. and Mrs. W. F. Smith, Jr., Simpson Co.	25.00
Morton Church, Geo. Killam, Jr., Scott Co.	4.00	Calhoun City Church, R. B. Patterson Calhoun Co.	10.00
Morton Church, Mrs. Phenie Hortsell, Scott Co.	5.00	W. H. Vanlandingham, West Point	10.00
Morton Church, M. L. Stewart, Scott Co.	1.00	B. L. McKee, Brandon	5.00
Morton Church, G. O. Killam Sr., Scott County	1.00		
Morton Church, A. L. Lindsey, Scott Co.	2.00		
Morton Church, Mrs. W. C. Lloyd, Scott Co.	1.00		
Morton Church, Mrs. Nez Moore, Scott Co.	1.50		
Morton Church, A. T. Cooper, Scott Co.	10.00		
Morton Church, V. P. Winstead, Scott Co.	10.00		
Morton Church, F. H. Laseter, Scott Co.	5.00		
Pelahatchie Church, Mrs. Belle Stegall, Rankin Co.	2.00		
Pelahatchie Church, H. T. Bailey, Rankin Co.	1.00		
Pelahatchie Church, A. J. Day, Rankin Co.	2.00		
Pelahatchie Church, S. T. Stamps, Rankin Co.	6.00		
Pelahatchie Church, R. A. Stingley, Rankin Co.	12.00		
Pelahatchie Church, F. B. Johnson, Rankin Co.	1.00		
Pelahatchie Church, A. J. Glaze, Rankin Co.	10.00		
Pelahatchie Church, W. W. Izard, Rankin Co.	5.00		
Pelahatchie Church, J. R. Longmire, Rankin Co.	2.00		
Pelahatchie Church, S. S. Rhodes, Rankin Co.	5.00		
Magee Church, Luke P. Myers, Simpson Co.	5.00		
Magee Church, L. W. Ferrell, Simpson Co.	25.00		
Magee Church, Mrs. L. E. Robinson, Simpson Co.	3.00		
Magee Church, Mrs. C. M. Thomas, Simpson Co.	1.00		
Magee Church, Mrs. E. R. McGee, Simpson Co.	1.00		
Magee Church, Myra Allen, Simpson Co.	2.00		
Magee Church, L. G. Horn, Simpson Co.	5.00		
Magee Church, Bonnie Lee Mangum, Simpson Co.	1.00		
Magee Church, Mrs. J. M. Franklin, Simpson Co.	3.00		
Magee Church, Paul Mangum, Simpson Co.	1.00		
Magee Church, Mr. and Mrs. W. S. Hubbard, Simpson Co.	5.00		
Magee Church, Mrs. Buckley, Simpson Co.	5.00		
Magee Church, Mr. and Mrs. R. L. Everett, Simpson Co.	10.00		
Magee Church, Mamie Lockhart, Simpson Co.	5.00		
E. D. Keen, Sanatorium	5.00		
Magee Church, Maud Turner, Simpson Co.	1.00		
Magee Church, C. J. Baylane, Simpson Co.	10.00		
Magee Church, Walton Caughman, Simpson Co.	5.00		
Magee Church, N. T. Puckett, Simpson Co.	1.00		
Magee Church, W. N. Everett, Simpson Co.	1.00		
Magee Church, Bernard Puckett, Simpson Co.	1.00		
Magee Church, V. Stockstill, Simpson Co.	10.00		
Magee Church, Dorothy P'Pool Ware, Simpson Co.	2.00		
Magee Church, Clara Mitchell, Simpson Co.	1.00		
Magee Church, L. P. Kees, Simpson Co.	1.00		
Magee Church, Mr. and Mrs. E. B. Traylor, Simpson Co.	2.00		
Magee Church, Ollie Mangum, Simpson Co.	.50		
Magee Church, E. C. McCarley, Simpson Co.	5.00		
Magee Church, R. E. Bounds, Simpson Co.	1.00		
Magee Church, A. C. Myers, Simpson Co.	1.00		

### ASSOCIATIONAL DATES LACKING

Following are the associations from which we have no 1933 minutes, nor do we have the time and place of the 1934 meetings. If you can furnish us with this information, we shall appreciate it.

Clay County, Coldwater, Columbus, Greene, County, Itawamba County, Kemper County, Montgomery County, Mt. Pisgah, Oktibbeha, Pearl Valley, Perry, Wayne County, Yazoo County, Simpson County.

### A REQUEST

We are urging that the Moderator, Clerk or some pastor in each Association will see that there is a report on Prohibition made to the Association in which we call attention to the present status of our laws in Mississippi and recommend that in voting for Representatives and Senators to the Mississippi Legislature next summer, 1935, that we elect men who will vote to repeal the Beer Bill and thereby rid the entire state of the beer joints which we have now. Also urge a campaign of Law Enforcement in each community in every county. If we are to conserve the benefits which we gained in the Hard Liquor election we must have a campaign of law enforcement and also rid our state as nearly as possible of blind tigers. We have not won a victory yet, but have just begun our fight. We need the cooperation of each individual citizen and every organization which stands against liquor and lawlessness.

J. E. Byrd.

We are having a wonderful meeting at Union, Covington County. God has given us 14 so far for baptism and some few by letter. Do not know just when we will close. Pray for us. Yours in Christ, A. J. Linton.

Rev. D. J. Miley, of White Oak community, passed away Sunday morning, about 1 o'clock, September 2, 1934. He was born and reared in that community and lived there his whole life. He was 65 years of age. He was active pastor at his church. An appreciation will be published later.

Please announce in the Baptist Record that the Pontotoc County Baptist Association will meet with Cherry Creek church instead of Endville Baptist Church. The dates are Sept. 13 and 14. Anyone coming by train should come to Ecu and ask for Rev. H. G. West. Yours truly, A. L. Goodrich.

Grenada, Miss.—Returned for first service after our vacation yesterday. We had good attendance at both services. Baptized 12 new members for the Holcomb church and our church here in First Baptist Church baptistry last night. Our Grenada County Association is meeting Wednesday of this week, with Bethel church near Holcomb. Cordially, Jno. H. Hooks.

Carmel church, five miles southwest of Monticello, closed their meeting August 24. Brother D. O. Horne is the pastor. He is consecrated and hard working and held in very high esteem by his people. This is a growing church. They believe in their pastor and follow him in a fine way. They have built a Sunday school annex to their building this year. This meeting was above the average, I think. A number united by baptism.—B. E. Phillips.



## Sparks and Splinters

Pastor H. L. Spencer has helped in twelve revival meetings this summer and is now concluding one in his own church, Immanuel at Hattiesburg. He promises us an account of what the Lord has done in them.

Rev. L. W. Ferrell has resigned the pastorate at Magee to accept a call to Griffith Memorial Church of Jackson, his service to begin here Sept. 15. Brother Ferrell has proved himself a worthy workman in his former pastorate and the Griffith people are fortunate in securing his services. The people of Magee give him up with sincere regret.

It is said that while more money is in circulation in this country by reason of the expenditures of the federal government, the money is not going so much into the ordinary trade channels, but is spent in night clubs, horse races, popular shows and other amusements. If this is true we will be a long time before seeing the return of genuine prosperity. Healthy business is not built on sports and amusements.

Pastor J. H. Street of Highland Church, Meridian, plans his work, and then works his plan. This church has a Sunday school campaign week in September, Denominational Day in November, a School of Missions in December. They had a fine group of girls at the Y. W. A. House party at Clinton, and they mix in a picnic and a wedding occasionally.

This week we begin the rounds of the associations. These are strenuous and joyous days. It will not be possible for the editor to remain long at any one association, as they come thick and fast for two months. A good many of them he cannot reach at all. And so he is asking that each moderator will appoint a committee to canvass all present for subscriptions to the Record. Help here will help every good cause. Dr. Gunter and Dr. Byrd will be unable to attend many associations, as they are at work in the debt paying campaign.

Pastor W. S. Landrum had good meetings in his four churches this summer, which he reaches from Clinton. At new Zion in Copiah county he had with him former Pastor A. S. Johnston, and Rev. Virgil Ratcliff led the singing. The attendance was the best seen here for years and seven were added by baptism. At Antioch church, Simpson County, brother Landrum had Rev. Cecil Roberson of Laurel as preacher. The attendance filled the enlarged new building. There were 13 additions, of whom seven came for baptism. At Clear Branch in Rankin County Rev. J. E. Kinsey preached and Rev. Oscar Byrd led the music. There was good interest and five baptized. At Bethel church (Black Jack) in Yazoo County, Dr. B. H. Lovelace preached and Leo Eddleman led the singing. The pastor reports the preaching was as good as he ever heard. There were many difficulties in the way, including rain the first of the week. The interest was good but there were no additions.

The committee appointed last year to prepare a program for the Pastors' and Laymen's Conference for this year, met in Jackson last week to outline the program. It is well that they have taken the matter up this early, that good preparation may be made. The members of the committee present were Dr. B. Locke Davis, Pres. Edgar Holcomb, and Pastors J. H. Kyzar, J. B. Parker and H. L. Spencer. The conference will meet at Laurel in November, on the day preceding the assembling of the State Convention.

You have heard of the bridegroom who when he started on his honeymoon forget to take the bride along. Well the editor didn't do so bad as that, but recently took the editress along for another honeymoon after something over forty years together, and then left her out in Colorado because she didn't have enough. And the editor had to come back and get down to his knitting. Two weeks of vacation, and we had a good time.

Rev. C. S. Wales conducts a Bible School at Booneville for twelve days beginning Sept. 9. He uses his little book for the study course.

Bro. J. A. Rogers assisted in the meeting at Toxish. Bro. Rogers brought splendid Bible messages. Eleven united with the church; eight for baptism.—R. L. Ray, Jr.

When the U. S. Congress declared beer non-intoxicating the brewers put their hands over their mouths to hide a smile, and the devil held his sides.

Dr. E. B. Hatcher of Blue Mountain spent his vacation in Washington City, studying in the Congressional Library, and with friends in Virginia, Maryland and Pennsylvania.

Dr. Singleton succeeds Prof. Peyton Jacobs as head of the Education Department in Mercer University, Georgia, the latter becoming president of Southwestern College, Americus, Ga.

Dr. W. S. Allen resigned as vice-president and dean of Baylor University where he was head of the department of Education, to accept the presidency of Stetson University in Florida.

Recently mention was made in the Record of a brother who is giving the amount necessary to see one of our fine young women through the next session of the Baptist Bible Institute. This paragraph has brought to light a number of others who would be glad to go if they were financially able. Dr. Hamilton says that scores of students are writing and asking to work their way through.

Rev. Bryan Simmons was honored by his Alma Mater recently when Mississippi College conferred on him the degree of Doctor of Divinity. It was worthily bestowed, for he preaches and teaches the word of God, and is always ready to labor sacrificially for the promotion of the Lord's work.

There were said to be 10,000 people in attendance on the meetings of the Baptist World Alliance in Berlin. We are indebted to Pastor J. P. Kirkland of New Albany for a copy of the program. Dr. L. E. Barton says that while Baptists expressed themselves freely in the meetings, the papers do not publish anything that would sound harsh to government ears. Interpreters who reproduce the speeches in German were not allowed to use the word democracy. Forty to fifty nations responded to the roll call.

The Baptist Standard of Texas quoted what the Record recently said about the propriety of the Foreign Mission Board giving some reason for the work of Dr. Everett Gill as general missionary in Europe. The Standard touched upon the subject rather gingerly, that is to say with its fingertips. Then The Western Recorder of Kentucky refers to the matter, expressing assurance that Dr. Gill is sure to be doing good, just on general principles. Then the Recorder expresses the opinion that the Foreign Mission Board would do well to let us all know what Dr. Gill is doing. That is exactly what we are after. Dr. Masters says that Dr. Gill has written a book, "Europe and the Gospel." So far so good, but a book of this kind has a very limited circulation, where there are a hundred thousand readers of Baptist papers in the South.

Conditions in our country are surely such as to convince the most ardent believer in the repeal of the Eighteenth Amendment that we have jumped out of the frying pan into the fire, to put it most moderately. Prohibition was blamed for the "crime wave" and so the advocates of repeal insisted on legalizing the sale of liquor. Now we have the liquor and it is patent to everybody that crime has increased at an alarming rate. Almost every day the papers are giving us accounts of robberies. To what are we to ascribe all this? Recently one bold daylight robbery in New York City netted the highwaymen nearly half a million dollars. And all over the country the same experiences are repeated on a smaller scale. We have never believed that the liquor people were expert liars. They are just the common garden variety. But there are more of them and they do more of it than any other class of liars.

Brownlow Hastings, son of the pastor was recently ordained by the First Church, Monroe, La.

Pastor A. B. Polsgrove is in the midst of a meeting at Charleston, having to his assistance Dr. J. B. Lawrence, Secretary of the Home Mission Board in Atlanta. This is Dr. Lawrence's third meeting in Charleston.

And now because of the League for Decency the motion picture producers say they have given Will Hays full authority to suppress all pictures that offend good taste. We shall see what we shall see.

The Executive Committee of the Southern Baptist Convention is issuing a number of useful tracts about the mission work. No pastor can afford to let his people go without the benefit of these.

We are glad to learn that Dr. E. K. Cox of Gloster has greatly improved in health. His character sketches now running in the Record are fine interpretations and quite helpful in present day needs.

Dr. H. Beauchamp, 709 Burt Building, Dallas, Texas, will furnish typewritten suggestions for a study of the Second Coming of Christ to any pastor wishing to conduct a class in this subject. You probably read his sane article in a recent issue of the Record.

The American Baptist Theological Seminary (for Negroes) at Nashville, Tenn., has passed the first ten years of its history. For the past two years its work has been done within the city limits. Now they go back to their original site on Whites Creek Road.

We had a good day up at Liverpool church in Yazoo County the fourth Sunday in August. We had a morning and afternoon service with dinner on the grounds. It was really a home-coming day. It made our hearts feel good to see so many there. I did the preaching. There were a large number of consecrations or rededications and one addition. Though this is only a small church, there are some faithful Christians there. We take a tenth of whatever is collected for the cooperative program. We want to do what we can for the work at home as well as abroad.—C. E. Talbert, Pastor.

—BR—  
(Continued from page 3)

the Communist propaganda in Russia, who are threatening the peace and safety of the world today are apostate Jews? Is it not time to warn the multitudes of unbelieving Jews and Gentiles to repent of their sins and flee from the wrath to come?

We are inclined to be discouraged in this work of presenting Christ to the lost. We feel that it is no use because they are hard-hearted and will not believe, but our Lord's commission to His disciples contains no provisional phase. He does not say "Go preach the Gospel to every creature provided they are not hard-hearted." Their rejection of Him is a matter between them and God and for which they must account to Him in the coming judgment of the "Great White Throne" (Rev. 20:10-15). Also our disobedience to Him is a matter between us and our Lord for which we must give an account to Him before the "Judgment seat of Christ" (Rom. 14:10).

We believe that the need of the hour is to present the Gospel to the Jew first. If we obey this command some Jews will believe, "Even so then at this present time also there is a remnant according to the election of Grace" (Rom. 11:5) and the blinded ones will be prepared to accept their Messiah when He appears (Rom. 11:7).

Jesus referred to the Jews as the "Lost sheep" of the house of Israel, and He has said, "Feed my sheep" (John 21:16). "And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." "How then shall they call on Him in whom they have not believed? And how shall they believe on Him whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14).



# TEN MINUTE SERMON

## CAN A PERSON BE LOST AFTER HE IS SAVED?

(By G. C. Hodge, Biloxi, Mississippi)

Text: Jno. 6:37.

We have during the past few months had several people, members of our own church and other churches, to question us about salvation. They wanted to know two things: (1) Is the salvation that God gives eternal or is it temporary? When a person is saved, is he saved forever? or is it possible for him to be lost? Is God able to save unto the uttermost hour of existence all who come unto Him by faith? or is He able to save only so long as a person is not tempted? (2) Is it possible for a person who has eternal life to know that he has it?

We are at this time giving our answer to the first question, and shall at a later date answer the second.

When God saves a person He saves him for all time and forevermore. It is impossible for anyone who is saved by grace (and there is no other way to be saved) to be lost. There are no exceptions to this. Jesus said "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out" (Jno. 6:37). Jesus said, "This is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (Jno. 6:40). Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come in condemnation; but is passed from death unto life" (Jno. 5:24). There can be no clearer language nor plainer statements than these.

### I. There Are Several Reasons Why A Person Who Is Saved Cannot Be Lost.

1. When a person is saved, he is born again; born of the Holy Spirit of God (Jno. 3:3; 1:12, 13), and by his new birth becomes a child of God (I Jno. 3:1-2). This is true of every saved person. Regardless therefore of any man's church and family relations and regardless of what he may have done or not have done unless he has been born again he is still unsaved. Every saved person has passed out of death into life by means of a spiritual birth.

Before such a person can be lost he must be unborn, and that is impossible. A man can no more be unborn of the Spirit and cease to be a child of God than he can be unborn of his mother and cease to be her child. When a person is saved therefore he is saved forever.

2. When a person is saved it is because God took the initiative, the first step, in his salvation. Such a person loves God, but it is because God loved him first (I John 4:19). Christ sought him before he ever thought of Christ. While he was in trespasses and sins Christ loved him and died for him (Lk. 19:10; Rom. 5:8). He never would have had even a desire to be saved had not God loved him and drawn him, for no man can come to Christ except and until the Father draws him (Jno. 6:44). Before such a person can be lost God must cease to love him and lose interest in his salvation. That will never be for since God loved him, sought him, drew him, gave His Son to die in his stead and saved him while he was an enemy of God, surely He will not allow him to be lost after he has yielded to the Lord and become a child of God (Jno. 6:37; Rom. 8:35-39).

3. When a person is saved, he is united with Christ. He abides in Christ and Christ abides in Him (Rom. 8:1; Gal. 2:20; Jno. 15:4). Before such a person can be lost the union between him and Christ must be dissolved. That however will never be for it is an everlasting union. Therefore when one is saved he is saved forever.

4. When a person is saved it is because he has been purchased or redeemed from the curse of the law (Gal. 3:13). The Lord Himself paid the price for all his sins and transgression (I Cor. 6:20). Before such a person can be lost this transaction must be undone and God must sell him back to the law and Satan, but this he will never do. Therefore when God saves a person he saves him forever.

5. When a person is saved it is because Christ died in his stead and God justified him (Rom. 8:33, 34). Before such a person can be lost, God who justified him must reverse his own act of justification and declare that Christ did not die in his stead, but we know that God will not do that because it was for this purpose that He gave His Son (Jno. 3:16). Therefore once saved, saved forever.

6. When a person is saved, Christ makes intercessions for him continually (Jno. 17:9, 20; Rom. 8:34). Before such a person can be lost God must turn a deaf ear to the intercessions of His Son who died for the one he is interceding for. God is not going to do that.

7. When a person is saved, the record of all his sins and transgressions is blotted out of the books in heaven (Isa. 44:22; Ps. 51:10), and his name is enrolled in the Lamb's book of life (Rev. 20:15; 21:27). Before such a person can be lost his name must be erased from the Lamb's book of life and re-entered in the book of remembrance (Mal. 3:16-18) and in the book of works (Rev. 20:12) wherein are kept the names together with the records of only those who are dead in trespasses and sins. This will never be done because Jesus Himself declared that not one name should ever be blotted out of the Lamb's book of life (Rev. 3:5). Therefore those who are saved need not fear of being lost.

8. When a person is saved it is because he has repented of his sins and committed himself to God. Before such a person can be lost God must betray him and fail to keep him, or he must voluntarily leave and forsake God. Neither of these however will happen because God will keep all who commit themselves to Him (Jude 24; Jno. 10:27-29; 2 Tim. 1:12), and not one saved person will voluntarily leave or forsake God (Jno. 10:4, 5; I Jno. 2:19; Rom. 8:35-39).

### II. Some People Think That A Saved Person Can Be Lost.

Some people do not believe that an unsaved person can live a clean, moral, sacrificial life and take an active part in every phase of Kingdom work. They therefore think that every professed Christian who lives a clean, moral, sacrificial life and takes an active part in the Lord's work is saved, and then is lost again if and when he turns away from the church and lives and dies in open sin.

To such people we suggest five things:

1. After becoming an apostle Judas lived outwardly, until the betrayal, a life that was as consistent as any of the apostles, and was apparently just as interested and as active in the Master's work as any other, yet he was never saved (Jno. 6:64, 70, 71), and since Judas did that it is possible for others to do the same even today.

2. Jesus said that multitudes of unsaved people would call Him Lord, do many mighty works in His name, preach, and even claim to cast out demons in His name (Matt. 7:21-23).

3. If one saved soul should be lost then all the scriptures concerning God's power to save would become meaningless, null and void.

4. We should have more faith in what the Bible says concerning God's power to save than in the testimony of any professed Christian whose life is inconsistent with the Bible. In other words if a friend's life is inconsistent with the teach-

ings of the Bible, we should believe that the Bible is true and that the friend is false rather than believe that the friend is true and that the Bible is false. We should not allow the experience of the testimony of any man to shake our faith in what the Bible says.

5. The Lord makes it very plain that if one is a real Christian he will not under any conditions forsake the church and its work and live and die in sin (I Jno. 2:19; John 10:4, 5; I Jno. 5:4, 18).

### III. Some People Say If They Believed They Could Not Be Lost They Would Commit Every Sin Known To Man.

Such people need to realize two things:

1. That a person cannot be saved until he repents (turns away from sin) and puts his faith in God. When he does this he passes through an experience of grace, (a spiritual birth) which gives him a new nature, and with the new nature he comes to have a new attitude toward sin and no longer desires to live a life of sin.

2. There is a great difference between joining a church and being saved. A person may join a church without having an experience of grace. He may therefore, after joining the church, have his same old nature and continue living his same old sinful life, and be lost. But no one can be saved without having an experience of grace, or a new birth (Jno. 3:3). If therefore a person lives in sin day after day, really finds pleasure in sin, and is contented to continue in sin, he may be certain of one thing—he has never been saved (I Jno. 5:18; 2:3-6).

### INSPIRATION

The opponents of verbal inspiration conjure up a picture of mechanical transmission, after the manner of a gramophone record that has just been impressed, and ever after reproduces the impressions that have been received. It is difficult, in fact, to doubt that, with many, deliberate and persistent misrepresentation is indulged in the more readily to discredit a view that conflicts with their preconceived notions. The view we hold is as far removed from a mechanical theory as can be. There were real ideas and rational processes behind the utterances of the Bible writers, just as there are real ideas and rational processes behind the utterances of ordinary men.

Verbal inspiration simply means that the language in which these ideas produced by normal rational processes, and yet produced by God, are expressed, is an adequate and accurate vehicle for their communication. If it were otherwise, how could God-given ideas find authentic expression? It is manifestly absurd to talk of the thoughts or substance as inspired, but not the words of expression, because the thoughts are embodied in the words, the expression conveys the truth; and we know nothing of one except through the other, and as set forth by the other. Consequently, if the words or expression are not inspired, the thoughts or substance cannot be. This is in no way affected by the fact that God employed human agents for His purpose in producing Scripture.

The Holy Spirit of God so operated on the finite spirit of man as to secure that what was written should be an exact expression of His mind. In a word, "inspiration is an activity of God upon men, having for its object such an expression of thought in words as shall reveal to the sons of men the eternal purpose of God." Dean Burgon's conclusion on this matter is worthy of the sanity and scholarship of the man. He says: "You cannot dissect inspiration into substance and form. As for thoughts being inspired apart from the words which give them expression, you might as well talk of a tune without notes, or a sum without figures. No such theory of inspiration is even intelligible. It is as illogical as it is worthless, and cannot be too sternly put down."—W. M. Robertson, in "Bible at the Bar."



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Leader—Miss Edwina Robinson  
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## STATE MISSION WEEK OF PRAYER SEPTEMBER 17-21

### OUR PRAYER CALENDAR

#### 7—FRIDAY

For Rev. and Mrs. J. L. Hart, educational work, Concepcion, Chile, and Lois Hart, Margaret Fund student.

For we are His workmanship.—Eph. 2:10.

#### 8—SATURDAY

For Rev. and Mrs. I. V. Larson, evangelistic work, Laichow-Fu, China.

God is my high tower.—Psa. 59:17.

#### 9—SUNDAY

For careful presentation and increasing interest in all our W. M. U. monthly programs.

Give diligence to present thyself approved unto God.—II Tim. 2:15.

#### 10—MONDAY

For Dr. and Mrs. Everett Gill, supervising work in Europe, Bucharest, Roumania.

I will deliver him and honor him.—Psa. 91:15.

#### 11—TUESDAY

For Dr. and Mrs. R. E. Beddoe, medical and evangelistic work, Wuchow, China, and Addie Beddoe, Margaret Fund student.

Be their Shepherd also and bear them up.—Psa. 28:9.

#### 12—WEDNESDAY

For Rev. and Mrs. Hugh P. McCormick, educational work, Ogbomoso, Nigeria.

Be strong and let your heart take courage.—Psa. 31:24.

#### 13—THURSDAY

For Rev. and Mrs. C. C. Marriott, educational and evangelistic work, Chinkiang, China, and for Cread C. Marriott, Margaret Fund student.

Ye shall go out with joy.—Isa. 55:12.

Dear Mississippi friends:

Many times I have thought of you and wished you could enjoy this wonderful trip with us. Mrs. Nelson and I have kept well and we both feel that we have had some very worthwhile experiences.

We reached Holland last night and are thoroughly enjoying this little country which is different from anything we have ever seen before. We are in Scheveningue which is real near the Hague. Our hotel room looks out on the North Sea and we enjoy the roaring of the waves and the pretty beach. It is very cold so the sea-bathers have to satisfy themselves with a walk on the beach. We saw the Peace Building yesterday. Also drove to Amsterdam and to Volemdam. At the latter, we saw the fishermen and families dressed as their ancestors dressed hundreds of years ago. The dikes, windmills, fine cows, gorgeous flowers, highways, hundreds of bicyclers and interesting costumes kept us exclaiming and entertained all day. We visited a farm house near Amsterdam and saw how the famous Edam cheese is made.

The fifth congress of the Baptist World Alliance closed Friday night. Dr. Truett was elected President and he will make a fine one. We all feel that great good will result from this meeting and we are so happy that it was held in Berlin. The people were so cordial and friendly. You will soon be reading a full report and I shall not go into detail, but my impression is that the Congress was certainly a mountain top experience for all who attended it. Most especially for our European brethren. One could feel differently toward his brethren in Christ after

## YOUNG PEOPLE'S COLUMN

### Congratulations!

#### MERIDIAN

The young women who represented Meridian at Ridgecrest caught a vision of what united effort could mean in the advancing and maintaining Y. W. A. ideals. The dream began its fruition in the first meeting of the city-wide Y. W. A. organization on last Friday evening. A great general once said, "The greatest part of any successful battle is getting a 'good ready.'" These young women certainly had a 'good ready.' They had enlisted all the Presidents of the W. M. U.'s as well as Y. W. A. counselors and presidents. The first meeting was a banquet at the First Baptist Church, with almost 100 present. The new officers were elected and installed in a most impressive installation service as each officer added her gleaming golden point to the golden star on a white background. Mrs. J. H. Street gave the charge to these officers as found in the Bible. The State Young People's Secretary was present and gave her encouragement in this splendid undertaking.

Mrs. W. B. Abel is the counselor.

Miss Rosalind Talbert is the president.

—O—

#### Y. W. A. House Party Remembrances

Almost three hundred individuals, young women and counselors were reached and touched in a very definite way. There were 52 auxiliaries with representatives from the following places: Yazoo City, Magee, New Hebron, Brandon, Rock Hill, Utica, Brookhaven, Merigold, Ellisville, Laurel, Houston, Puckett, Drew, Jackson, Newton, Lake, Tylertown, Greenwood, Briar Hill, Baptist Hospital, Charleston, Florence, Lena, Toomsaba, Meridian, Osyka, McComb, Gulfport, Louisville, Hattiesburg, Fulton, Hamilton, Columbus, Mendenhall, Pickens, Forest, Union Church, Greenville, Blue Mountain, Prentiss, Lumberton, Leaf, Ruleville, besides Clinton girls, who were our hostesses. The college Y. W. A. presidents of Blue Mountain, Hillman and State Teachers were present.

It would be hard to pick out those periods that meant most to us but certainly we are deeply indebted to Misses Bourne, Caldwell, Pinnix, and Mesdames Bell, Crittendon, McCurray and Rice for their contribution to the program, as well as all others participating.

The spirit of the House Party was the finest yet. Seemed that the girls came with a deeper interest and a determination to put their best into it. Many new "Gates" were opened to those attending.

hearing reports of both encouragements and difficulties of the various countries. The last session was the climax. Dr. Truett asked that the congregation with clasped hands sing "Blest be

the tie that binds" and it was inspiring to see that great multitude, representing some fifty nations, enter so wholeheartedly in the singing of this great hymn. Then it seemed hard for the people to leave even though some had sat through some eighteen sessions so the German choir of 850 voices was asked to sing Handel's "Hallelujah" which they know how to sing so well. I left the Congress Hall feeling that it, without a doubt, was a great convention and one that will bear much good fruit. It will be held in Atlanta, Ga., in 1939 and I congratulate Southern Baptists on the privilege that is yours of being host. Let's pray now that it will also be a great meeting.

I leave Sept. 5th for my work in Brazil and I feel that it will be with new strength, a larger vision and a greater desire to serve that I take up again my work in Brazil.

With love and greetings to all Mississippi friends, I am sincerely,

Minnie Landrum.

—O—

#### How W. M. U. Members Are Helping and Can Increasingly Help the Hundred Thousand Club

**Helping by Knowing:** It is the blessed privilege of W. M. U. members to know the Bible as a great missionary book, to know the great mission fields, to know our worthy representatives on these fields and to know the rich returns from the money invested on these fields which caused our debts. It is easy for those who know to get a vision of the inevitable, crushing defeat which Southern Baptists must suffer unless they pay their debts. Let us know the plan of the Hundred Thousand Club, its purpose, its accomplishments. Know that it must be "over and above" our regular Cooperative Program. Know that the offerings to our Cooperative Program have increased instead of decreasing since we have begun to pay our debts. Know that most of our missionaries on their small salaries have joined the club.

**Helping by Subscribing:** All informed, "born-again" Baptists will earnestly desire to pay their debts. Of the 21,000 subscribers as reported at Ft. Worth in May, 9,000 are women. Let each of these enlist two each in subscribing this year.

**Helping by Paying:** There is no need to subscribe unless we pay. We as women can continue to help by paying promptly and leading all new subscribers to pay month by month. "It is easier to keep up than it is to catch up."

**Helping by Telling:** Jesus' first words after His resurrection were to women to "go tell My brethren." The brethren did not understand. Neither do a majority of them today. Our families and our young people and the uninformed women and "brethren" need to know this glorious privilege. Tell those who do not read Baptist literature and whose pastors have failed to "go tell." Let each association have one whose particular task is to "go tell" and let each missionary society have one and each circle. "Go tell!"

Mrs. Edgar Godbold, Missouri.

—BR—

It is said that Iowa forbids the advertisement of liquor.

Pastor R. J. Shelton is resigning East End Baptist Church, Columbus, Miss., to take effect not later than January 1, 1935.



## The Baptist Record

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P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a  
word, which must accompany the notice.

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Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

A card from Rev. D. A. McCall,  
pastor at Philadelphia, says: "How  
about a pastors' conference (in  
Neshoba County)? What Monday  
would suit you?" It is a fine sug-  
gestion and I will be glad to co-  
operate.

A card from Miss Nora Viverette,  
Union, says: "Mrs. McCraw fell  
three weeks ago and hurt her hip.  
Fear it is fractured. Other things  
have developed and she is gradual-  
ly growing weaker." Sorry! She is  
the mother of Rev. J. E. McCraw,  
of Decatur, C. M. McGraw, of Union,  
and other children.

A letter from Deacon W. E. Hud-  
son says: "Our meeting at Sylva  
Rena has just closed. Rev. J. L.  
Crumby is pastor, and he had Rev.  
J. W. Kitchens, of Lake, with him  
who did the preaching to the satis-  
faction of the church and others  
who heard him. Six were baptized  
into the fellowship of the church  
and three who joined Big Springs.  
We are making an effort to finish  
our church building." Sylva Rena  
Baptist is some six miles west of  
Water Valley in Yalobusha County.  
Glad to hear of this good meeting  
in this good church.

Rev. Wiley Flanagan, of Pitts-  
boro, has expressed his purpose to  
attend the Baptist Bible Institute,  
at New Orleans, next session.

Rev. Hix McPhail, of Slate  
Springs, Calhoun County, assisted  
Pastor W. H. Lowrymore in a good  
meeting with the Pleasant Grove  
Baptist Church, near Coffeeville,  
last week.

Pastor Hix McPhail reports a  
good meeting at Concord Baptist  
Church, Calhoun County, recently in  
which Rev. Morris Lee, of Louisi-  
ana, did the preaching. More than  
20 were baptized.

Glad to get an invitation from  
H. D. Boler, of Neshoba, to attend  
the Boler family reunion there the  
second of September. This is one of  
the pioneer families of Neshoba

county and were always my friends.  
Only regret I could not attend.

### IN A HUMBLE WAY

When I was a boy I knew a man  
unlearned and untrained, but he  
was a Christian. He felt the urge  
in his soul to do something for his  
Master. But what could he do? He  
had a good Christian wife who en-  
couraged him in every way that she  
could. They were poor and had a  
number of children.

Finally this humble, unpreten-  
tious man decided that he would or-  
ganize a Sunday school in the com-  
munity at a school house and teach  
the Bible to those who would come,  
as there was no Sunday school in  
the community. In fact there was no  
school at the church located a mile  
or so from his humble home. Act-  
ing upon this decision, he announc-  
ed that the next Sunday he would  
meet those who would come and  
organize a Bible study.

Quite a number of young people  
and a few of the older ones met  
with him that Sunday afternoon.  
Some came with a desire to help  
and be helped, but many came  
merely to be going somewhere and  
some to make light of this humble,  
unlettered man of God. Many dis-  
couraging words were said and  
some things done that tried to hin-  
der. If any poor man had enough to  
discourage him, this man did. But  
he went right on. He knew his lim-  
itations, so took it as his part to  
be laughed at and went on.

The school grew, however, and  
other Christian people joined in and  
the Bible was studied. None knew  
much about the Book, but they read  
and discussed and asked questions.  
An occasional rally was put on in  
which the young people would sing  
and recite pieces. Good was accom-  
plished and God glorified.

After awhile this man answered  
the call of God to preach. He was  
not equipped to preach, but he went  
and did the best he could. For many  
years he was pastor of needy coun-  
try churches and souls were saved  
and people encouraged. He was not  
a "big" preacher, but he served  
humbly the best he could as God  
gave him power. He was not dis-  
couraged but kept going in face of  
all opposition.

I called to see this humble man  
recently. His work is over. He is  
practically blind, his health is poor  
and he waits the summons to come  
home. He and his good wife live all  
alone dreaming of the days that  
have fled and longing for the time  
that is to come. Who knows but  
that the rewards of this humble  
man will be greater than many who  
were considered much greater than  
he. God judges the heart, man  
judges the outward appearance. In  
your humble, difficult way serve  
the Lord in spite of handicaps, dis-  
couragements and difficulties, and  
God will reward His servants.

### TYLERTOWN, MISS.

The meeting at Silver Creek in  
Pike County was a great one. Large  
crowds came both by day and by  
night. Nineteen were baptized and  
some joined by letter.

This church is a hundred and

twenty years old and has a fine his-  
tory. Some of our noblest preach-  
ers were pastor there for many  
years each, one for forty years in  
succession.

This church has forty-four acres  
of land joining the church. They  
might build a pastor's home and  
locate a man on the field and use  
him for half or full time. They have  
built an annex recently to take  
care of the growing organizations  
of the church, Sunday school, B. Y.  
P. U. and W. M. S., etc. This is a  
great church.

I notice that the Pike County As-  
sociation is to meet with them the  
second and third of October. So we  
shall be expecting some of you fel-  
lows to be with us.

The New Zion Baptist Church is  
preparing to build a home for their  
pastor, brother Bryant, who is  
leading them in a great way. He  
had two hundred in prayer meeting  
there a few nights ago.

Truly,  
W. R. Cooper.

### SOME MEETINGS

Fourth Sunday in July it was my  
privilege to assist brother Larson  
in his meeting at Melrose church  
in Yazoo County. It is a compari-  
tively new church. Brother Larson  
is a ministerial student in Missis-  
sippi College. He has done a very  
fine work there. We continued five  
days, baptized three and received  
three by letter. Congregations were  
good.

First Sunday in August brother  
H. H. Webb of Jackson assisted me  
in my meeting at Mountain Creek  
in Rankin County. We had very  
fine congregations all the way  
through. The preaching was good,  
results, one for baptism.

Second Sunday in August, we had  
our meeting at Hebron church,  
Yazoo County. Brother W. A. Han-  
cock of Clinton, began there on Fri-  
day before the first Sunday. Meet-  
ing ran 8 days. We received 8 for  
baptism in the meeting at the  
church and one by letter. Brother  
Hancock is a great preacher. Some  
good church ought to lay hold of  
him.

At the same time the meeting at  
the church was in progress, brother  
Lorenzo Johnson of Wesson, held a  
meeting in a store building on the  
Walker place a few miles from  
Hebron church. Seventeen were re-  
ceived in that meeting for baptism  
and one by letter. These all came  
to the church the last day of the  
meeting and were received, making  
25 received for baptism and 2 by  
letter.

The third Sunday in August, we  
began our meeting at Satartia in  
Yazoo County, running six days.  
Results, 12 received for baptism and  
4 by letter. We also took 2 names  
for the Methodist church. Brother  
L. S. Cole of Marks did the preach-  
ing, and did it well. In all these  
meetings the people were very ap-  
preciative of the work done by the  
preachers. The churches seemed to  
be revived.

M. J. Derrick,  
149 Valley Street,  
Jackson, Miss.

## Help Kidneys

If poorly functioning Kidneys and  
Bladder make you suffer from Getting  
Up Nights, Nervousness, Rheumatic  
Pains, Stiffness, Burning, Smarting,  
Itching, or Acidity try the guaranteed  
Doctor's Prescription Cystex (Sias-tex)  
Cystex - Must fix you up or money  
back. Only 75¢ at druggists.

### SUNDAY SCHOOL ATTENDANCE

SEPT. 2, 1934

Jackson, First Church	629
Jackson, Calvary Church	792
Jackson, Grif. Mem. Church	513
Jackson, Davis Mem. Church	441
Jackson, Parkway Church	191
Jackson, Northside Church	87
Meridian, First Church	601
Columbus, First Church	520
Brookhaven, First Church	479
Laurel, West Laurel Church	400
Laurel, 2nd Ave. Church	263
Laurel, Wausau Church	57
Crystal Springs Baptist Church	345
Crystal Springs Baptist Church (August 26, 1934)	330
Ocean Springs Baptist Church	97
Ft. Bayou Baptist Church	41

### BTU ATTENDANCE SEPT. 2

Jackson, First Church	89
Jackson, Grif. Mem. Church	153
Jackson, Davis Mem. Church	211
Jackson, Parkway Church	64
Jackson, Northside Church	30
Columbus, First Church	138
Brookhaven, First Church	479
Crystal Springs Baptist Church	103
Crystal Springs Baptist Church (August 26, 1934)	123
Ft. Bayou Baptist Church	25
Average attendance at prayer meeting, Crystal Springs, during month of August was 58. Number of chapters reported as read during August, 2,200.	

"I suppose the young man thought  
he would live with his wife's par-  
ents?"

"That's what he thought, but her  
father was too smart for him. Be-  
fore they got back from the honey-  
moon the old man sold the home  
place and moved to a hotel."

Hoskins—So your son is in col-  
lege? How is he making it?

Duffer—He isn't making it. I'm  
making it and he's spending it.

World consumption of ten last  
year totaled 129,000 long tons.

## MALARIA

### Speedy Relief of Chills and Fever

Don't let Malaria tear you apart with  
its racking chills and burning fever. Trust  
to no home-made or mere makeshift rem-  
edies. Take the medicine prepared espe-  
cially for Malaria—Grove's Tasteless  
Chill Tonic.

Grove's Tasteless Chill Tonic gives real  
relief from Malaria because it's a scien-  
tific combination of tasteless quinine and  
tonic iron. The quinine kills the Malarial  
infection in the blood. The iron builds  
up the system and helps fortify against  
further attack. At the first sign of any  
attack of Malaria take Grove's Tasteless  
Chill Tonic. Better still take it regularly  
during the Malaria season to ward off  
the disease. Grove's Tasteless Chill Tonic  
is absolutely harmless and tastes good.

Grove's Tasteless Chill Tonic now  
comes in two sizes, 50c and \$1. The \$1  
size contains 2½ times as much as the 50c  
size and gives you 25% more for your  
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## CONCERNING THE RISE OF TRADITIONAL RELIGIOUS LIBERTY IN AMERICA

By E. F. Haight, M.A., Th.D.

The peculiar circumstances under which the Maryland colony was founded and developed account for the type of limited religious freedom granted orthodox Christian settlers. The charter of the colony (1632) was issued by the Protestant king of Protestant England (Charles I.) and issued to a Catholic subject (Cecil Calvert, the second Lord Baltimore), to whom full proprietary control was given. The settlers of the colony were, from the first, Catholic, Protestant, and non-religious. Among those, the majority of the more influential citizens were Catholic, but a majority of the total number who professed religion at all were Protestant. Any regulations of the religious life of such a colony would, of necessity, be most liberal, due consideration being shown the interests of the English government, of the proprietor, and of all the citizens of the colony. These regulations would, moreover, be determined by expediency and necessity more than by any convictions or principles held by the proprietor or by his subjects in the colony. The two earliest documents embodying these regulations are an oath prescribed for the governors of Maryland by Lord Baltimore in 1636 and the famous Act of 1649. The former contemplates the liberty of orthodox Christians only. It reads: "I will not myself or any other, directly or indirectly, trouble, molest, or discountenance any person professing to believe in Jesus Christ, for or in respect to religion: I will make no difference of persons in conferring offices, favors, or rewards, for or in respect of religion: but merely as they shall be found faithful and well deserving, and endued with moral virtues and abilities: my aim shall be public unity, and if any person or officer shall molest any person professing to believe in Jesus Christ, on account of his religion, I will protect the person molested, and punish the offender."

The Act of 1649 was passed by the Maryland Legislature, consisting, at the time, of fourteen members, eleven of whom were Catholic and three Protestant. The article was prepared by Lord Baltimore. It is entitled "An Act Concerning Religion," and contains five specific regulations of the religious conduct of the colonists. These are: 1. A prohibiting, on pain of death and confiscation of property, of blaspheming God, denying Jesus to be the Son of God, denying the Trinity, denying the deity of any person of the Trinity, and speaking reproachfully of any person of the Trinity; 2. a prohibiting of reproachful speech concerning the Virgin Mary, the Apostles, and the Evangelists on pain of being fined five pounds sterling; 3. a prohibiting of speaking reproachfully of the religion of "an heretic, Schismatic, Idolator, puritan, Independent, Presbyterian, popish priest, Jesuit, Jesuited papist, Lutheran, Calvinist,

Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name or terms," on pain of paying a fine of ten shillings; 4. a prohibiting of profaning the Sabbath on pain of a fine of two shillings and six pence; and 5. a guaranteeing of the freedom from molestation and compulsion in matters religious of all citizens "professing to believe in Jesus Christ," together with a prohibiting of such molestation on pain of being required to repair threefold the damages done the individual and to pay a fine of twenty shillings sterling.

Besides representing the usual wisdom dictated by expediency, this Act reflects the changed situation in the colony caused by the triumph of the Puritan party in England. Lord Baltimore took cognizance of this fact by appointing, before the Act was passed, a Protestant governor over the colony, William Stone.

The contemporary experience of Roger Williams and his associates on the Providence Plantation (afterwards Rhode Island Colony) is more pertinent to the American principle of religious liberty and its sequel, the separation of church and state. Williams founded his colony (1636) to provide a commonwealth in which his cherished principle of religious liberty might be established, and he did so purposefully and specifically with this in view. With Williams, religious liberty was not an expedient or accommodation to circumstances, but a conviction of his soul for which he had suffered banishment from the Massachusetts Bay Colony. Writing of his purpose in founding his colony Williams said (1661), "I desired it might be for a shelter for persons distressed for conscience." When the first charter was secured from the Puritan authorities in England in 1647, the principles of religious liberty and separation of church and state were established—every man was protected in the "peaceful and quiet enjoyment of lawful rights and liberty," "notwithstanding our different consciences touching the truth as it is in Jesus." Williams' idea of religious liberty is defined in the preface to his "Bloudy Tenent of Persecution," and is expressed as follows: "It is the will and command of God, that . . . a permission of the most Paganish, Jewish, Turkish, or Anti-Christian consciences and worship, be granted to all men in all nations and countries: and they are only to be fought against with the sword which is only (in Soule matters) able to conquer, to wit, the Sword of God's Spirit, the Word of God. True civility and Christianity may both flourish in a state or Kingdom, notwithstanding the permission of divers and contrary consciences, either of Jewish or Gentile."

This conception of religious liberty is much nearer the traditional American view of this principle than that reflected by the Maryland legislation. This principle, thus broadly conceived, was embodied in the royal charter granted the combined Rhode Island Colony by Charles II in 1663. The charter provides that "noe person . . . shall bee

any wise molested, punished, disquieted, or called in question, and doe not actually disturb the civil peace . . . , but that all . . . persons may . . . freely and fully have and enjoye . . . their owne judgments and consciences, in matters of religious discernments."

The Rhode Island Colony, therefore, represents the first founding of a colony based on the principle of religious liberty as the conviction of its founders, and the first colony to grant full religious liberty to its citizens. This, of course, is the kind of religious liberty now enjoyed in this nation, guaranteed to us by the federal constitution and the constitution of the several states.

## SIX MONTHS OF REPEAL IN WASHINGTON, D. C.

One hundred per cent increase in traffic fatalities in Washington during the first six months of 1934—66—as compared with 33 for the corresponding period of 1933, startled the city officials, and "The Voice of Safety," a white police car with a loud speaker, was authorized to tour the streets to warn motorists and pedestrians of traffic hazards and against violations of traffic laws.

While the fact of traffic fatalities is indisputable, there is no agreement as to the cause. It is significant, however, that this increase coincides with repeal, and that the arrests for driving while intoxicated increased from 112 to 165, 47.3 per cent, in the first six months of 1934 as compared with the same period of 1933, according to the Police Department figures.

Arrests for intoxication in Washington show an interesting comparison for the six months' periods ending June 30, 1932, 1933, and 1934. During the first six months of 1932 there were 7,307 arrests for intoxication. For the same period of 1933, during which beer was legalized from April 7, intoxication increased to 8,515 cases, or 16.5 per cent. After repeal, the first 6 months of 1934 gave a total of 12,123 arrests for intoxication, an increase of 3,608 or 42.3 per cent over 1933. The District of Columbia jail records show that commitments for intoxication increased from 5,426 during the first six months of 1933 to 6,889 in 1934 for the same period, or 26.9 per cent.—Laura Lindley, Research Secretary, Anti Saloon League.

Pastor R. O. Bankston sends in the following report for summer revivals: Cedar Bluff July 29th to August 3rd, Rev. H. L. Tulley of Wylam Baptist Church, Birmingham, Ala., preaching. This was a union meeting, and there were large crowds and good interest.

Pheba August 5th to 11th, Dr. W. T. Lowrey of Clinton preaching.

## GRAY'S OINTMENT USED SINCE 1820—FOR BOILS

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

There was good interest and great preaching. Seven were baptized.

Hebron August 12th to 17th. There was good interest and large crowds. Pastor in the pulpit.

Old Montpelier August 19th to 25th. Pastor preaching. Nine were baptized. The crowds were large at night.

We appreciate the splendid service Dr. Lowrey rendered while here at Pheba. He brought spiritual gospel messages each day and night and our prayer is that He will continue to bless Dr. Lowrey's messages. He will be of great help to any church.

## MIDWAY CHURCH, LEAKE CO.

The meeting began second Sunday in August and lasted twelve days. The baptizing was on Thursday morning at 10:00 o'clock. This was one of the sweetest services I ever saw. Ten additions were made by baptism and two by letter. Each ceremony at the baptizing was so sweet and each was different. Rev. H. V. Sallie of Sweetwater, Ala., one of God's consecrated ministers, performed each ceremony, and did all the preaching. He really brought some wonderful messages, and we are indeed grateful to God for these messages.

This was Bro. Sallie's fourth year to hold a revival at Midway, and if it be God's will he shall come again next second Sunday in July.

We had fine group prayer meetings each evening during this series of meetings, and we know Jesus answered many of our prayers. I have never seen Christians act more interested in lost souls. Some very faithful work was done and may we give God the praise. We should be very grateful to the Heavenly Father. I pray God's richest blessing upon our new church members.

Sincerely,  
Mrs. M. F. Phillips.

## THANKS

Somebody has been so kind as to have the Baptist Record sent to me. I appreciate it, and my prayer is that God shall bless you, and that in some way I may return the favor.

For the past year I have spent most of the time in the bed and could not attend church and I have gotten so much pleasure from reading, especially the Bible, Royal Service and now the Baptist Record. I especially enjoyed Rev. G. C. Hodge's article.

Respectfully,  
Mable Burris.



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# EARNESTLY CONTEND FOR THE FAITH

Jude 1:3

In my article in The Record of August 16, the printer set the word "God," in line 16 from the top of column 2, where he should have set the word "Gog." As it stands in print, it makes me say, "those to be assailed by GOD will be Jews." I wrote, "those to be assailed by GOG will be Jews." I hope those interested in this discussion will note this correction.

In my article in The Record of August 9, I showed that Jesus left this world without having set up His kingdom; and that it is a reflection on Him to teach that He made such a botch of His work, that His apostles and intimate disciples were left to guess at what He had really done. Now I call attention to the parable recorded in Luke 19:11-27, given for the express purpose of showing that there would be a long period of time between the then present, and the setting up of His kingdom. This parable to which I refer, and which I hope my readers will read for themselves, teaches three things; namely, that Christ did not set up His kingdom while in the world; that there would be a long waiting for that event, but that it would sometime occur.

But those who teach that "the church" is the kingdom, teach that "the church" was set up on the day of Pentecost, and that the apostles understood it then. But what does the New Testament teach? In that remarkable sermon which Peter preached on that day, he showed the Jews that they had crucified their king. Their agony on learning that fact, is voiced in Acts 2:37, when they cried out, "Men and brethren, what shall we do?" That is an emphatic exclamation, and is equal to the agony expressed by saying, "How can we ever have a kingdom, since we have crucified our king?" Peter consoled them by his utterances recorded in verses 38 and 39, in which he showed them that God's promises would not be broken to them nor their children. Verse 40 shows that he explained matters to them. "Then they that gladly received his word, were baptized." But not one word is said there about the church taking the place of the kingdom, or being the "spiritual" kingdom. But that it not all: In Acts, chapter 3, we have the record of the sermon Peter preached following the healing of the lame man at the temple. Beginning with verse 19, we have these words, "Repent ye therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the Lord; and He shall send Jesus Christ, which was before preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Only the wilfully blind will fail to see in that scripture, that it teaches that God will send Jesus back here, and restore to the Jews their rightful place in the plan of His grace. It plainly teaches that God will restore the kingdom. It

does not teach nor imply that "the church" is the kingdom; neither does it teach that by preaching the gospel, we are "extending the kingdom," or "building up the kingdom." The Bible does show the relationship of New Testament churches to the kingdom of God and the kingdom of heaven; but that is not involved in this discussion, and while I can explain it, I refuse to do so now.

In Acts, chapter 15, we have the divinely inspired record of the first great Christian conference that was ever held. They reached a definite conclusion, and after the Apostle James made his speech, they wrote their decision. Beginning with verse 13, we have these words, "And after they had held their peace; James answered saying, Men and brethren, hearken unto me; Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." If there ever was a time when it should have been explained that "the church" had become the kingdom, "spiritually" or otherwise, it certainly was then; yet not one word do we hear of it. But we do learn that they were to look for the time when the Jews should come into their own. No sane man who regards his honor or his scholarship will risk his reputation by putting any other construction upon that passage than that which lies on the surface; namely, that God's promises to the Jews of their kingdom still hold good, and will be fulfilled sometime in the future.

In conclusion for the time being, let us go back to Ezekiel. Beginning with chapter 40, we have the visions given to Ezekiel of the future temple, and the land divisions of Palestine among the twelve tribes, beginning with Dan on the north, and ending with Gad on the south, with the temple and everything pertaining to it, in the middle between these two extremes. Furthermore, these land divisions run in equal widths, all the way from the west side to the east side of the territory originally promised to Abraham and his posterity. When were these prophetic visions of Ezekiel fulfilled? If they have not been, then they must be, else the Bible is not true. If the church is the spiritual kingdom, then how explain these prophetic visions in line with the church kingdom theory, and show to what part each tribe and land division refers, symbolically, spiritually or otherwise; and to what part the temple, its land territory, and ministering officers all refer?

L. D. Posey.

Mike: "So you're a salesman, are you? What do you sell?"

Ike: "Salt."

Mike: "I'm a salt seller, too."

Ike: "Shake."—Ampinco Pete.

## WHY I OPPOSE LEGALIZED LIQUOR

John L. Roberts

"As a people, we want what we want when we want it; but are not so likely to want what we get when we get it. Herein is the crux of the whole liquor problem." Thus does Clark Wood sum up the repeal question in the Western Leader.

The "wet" sections of the American press have repeatedly charged youth with drinking more liquor during Prohibition years than before the Eighteenth Amendment was passed. It has declared that youth—especially college students—is behind the repeal movement.

Shortly after the sale of beer was legalized, a delegation of young people brought a memorial to the Iowa Senate chamber, signed by fifty thousand youth, most of whom were college students. "If you adults will hold the line until we come of age, we will see that Prohibition is kept and enforced," it stated. The spokesman of this delegation, a university student, denied in his speech that drinking increased among the young people under Prohibition. In analyzing the opinions of those he represented, he revealed that they "believe liquor is unquestionably wrong, . . . ask for better enforcement of the state and national Prohibition laws," and "do not want the repeal of the Eighteenth Amendment." Somehow, this bit of news escaped the attention of the press!

Pierre Dupont, multimillionaire, made a statement to the effect that the sale of liquor, when it was resumed, would save him ten million dollars in taxes annually. The United States Government will have to collect this somewhere. I wonder where. From the liquor drinkers, of course.

Were the youth of America the motivating factor in this thoughtless rush back to the re-establishment of the liquor traffic? Can anyone be so base as to make that charge in the face of such movements as that which occurred in Iowa?

Will "Young America" approve the diversion of tens of millions of dollars from legitimate business into the coffers of the liquor makers and sellers? Will they put their O. K. on the greatly increased liquor consumption which is certain as drinks are served on every street corner and advertised in every magazine, and newspaper, on billboards, and broadcast from every radio station? Will they welcome the increase in automobile accidents, which unfailingly will follow increased liquor consumption?

I oppose the return of liquor because I am one of the generation who is about to succeed to the responsibility of successfully carrying forward this nation's work. I do not thank my predecessors for thus adding to the complexity of the problem both economic and social

that youth will be called upon to bear. I despise the graft and corruption that it will bring, for liquor traffic always has brought criminality. And I shudder to think of the added temptations it will place before my friends and companions in years to come.

You of the present voting generation have made the task of the voters of tomorrow doubly difficult by re-enthroning John Barleycorn. He is going to be a ponderous millstone around the neck of the future. We regret and resent the handicap under which you have placed us.

## POETRY: ITS APPRECIATION AND ENJOYMENT

By Louis Untermeyer & Carter Davidson. Haircourt, Brace & Co. New York. Price \$3.50

This is a unique volume, and a very real addition to the literature on the subject. It is indispensable to those who read poetry; and a necessity to those who desire to acquire the art of writing it. In its more than 500 pages are teeming with helpfulness to lovers of poetry. It is a dictionary of verse, and a most unusual type of anthology. It is a result of years of study of poetry as critics and authors. The writers have the conviction that a new approach to poetry has become necessary. Perhaps no men living are better prepared to write such a book. The first part is devoted to an appreciation of poetry as a record of experience, and a consideration of poetry based on its subject matter. The second explains the devices by which poetry attains its effect. The structural elements and technique of every form of poetry are fully and clearly explained. It has an unusually large bibliography and index, with a grouping of 500 poems gathered in anthology form that serve to illustrate the text. I have no fear of overestimating this work, but do fear I shall not properly value it. It is masterly and monumental; and will be a standard work of reference for a long time.

William James Robinson.

## GOOD RESULTS

Have just closed two good meetings: one at D'Lo, the pastor doing his own preaching which resulted in eighteen additions to the church. The other at Braxton with Bro. B. A. McCollough that resulted in 8 additions to the church. Found Bro. McCollough with a grip on his people and enthusiastic about the Lord's work.

Chas. C. Jones.

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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here we are, established at John and Julia's house, having arrived at Colorado Springs last Friday in good health and spirits, after a journey of nearly four days. Our son and daughter gave us glad welcome, and seem still to be happy we are here. We are sitting tonight in front of a blazing fire in a great fireplace. This morning the thermometer was 57 degrees, which you will admit is better than the Mississippi thermometer.

But I was about to tell you of an interesting walk we took this morning. We started early before breakfast, and went along the fine highway which leads in gradual ascent, to South Cheyenne Cañon. The air was crisp and bracing but still growing along the highway were the wild flowers of this mountain country. I saw a pretty yellow bloom something like the mallow; the purple wild aster and another just like it except that it was a delicate yellow; a dainty white flower like the star Jessamine, but a little larger; many sunflowers about the size of our black-eyed Susan; and many others. After a little, the birds began to wake up and tune their morning song. The little squirrels and chipmunks began to glide about and disappear in the crevices in the rocks; a big rabbit sat calmly in the road ahead of us until we were nearly upon him. These were our only companions but after a bit the more observant of our party of two stooped down and began to study some tracks in the gravel of the road. He thought they looked like deer tracks but we could not find where they left the road. As we walked on with watchful eyes he cried excitedly but in a low voice, "There's the deer," and to the right in the underbrush a hundred yards away, I saw a swift moving something that was gone before I really saw it. We hurried up the slope on the side of the road to seek him, and all suddenly saw at a little distance a splendid stag. His stately head was uplifted and his antlers lent him imposing beauty, but he probably had seen us before we saw him, and our view of him was only for a moment, for he was gone among the rocks.

Deer are protected in the region by the shortness of the hunting time: they can be shot only for three days in the year, and only by one with a hunter's license. It is never lawful to shoot a mother deer.

I hope to hear from some of you in a day or two now, for I need your letters just as much now as when I was at home. Special message to J. L. Clubs and other contributors: Not much money has come in for our two objects, the Baptist Orphanage and Bro. Cormier. We took an automobile trip this week of over 300 miles, going and coming: I'll be telling you about that next week.

With love from,  
Mrs. Lipsey.

Bible Story No. 10; Sept. 6th.  
God's Covenant with Abraham.  
Gen. 15 and 17:1-8

One day, God said to Abram in a vision that he must not be afraid of anything that might happen, for He, Jehovah, would protect him from evil as with a shield, and would reward him for his faithfulness. but Abram replied, "Lord God, you haven't given me any child, and when I die a slave born in my house will be the possessor of what I have!" The Lord comforted him, and told him that his own child should be his heir, and possess his wealth, and taking him out of the tent into the starry night, told him to look up to the

heavens, and see if he could count the stars, for so should be the number of his children. (This means, of course, the number of his son's children, and their children, all down the centuries.) So Abram believed in God, and He counted it unto him for righteousness. Yet when God assured him that He was the Lord who brought him out of Ur of the Chaldees, and that He would give him this land for an inheritance Abram asked for a sign, something that he could see, to prove to him that it should be his. God does not seem to have been offended by this request, but told him to offer in sacrifice a heifer and a ram and a she-goat, and a turtle dove and a young pigeon: when these were upon the altar, Abram watched them, and drove away the birds that would have eaten them. As the sun went down, Abram fell into a deep sleep, and was oppressed by a dreadful darkness. Then the Lord spoke to him and gave him a prophecy of what should happen to his family and nation in the next 400 years. When he counted, any more than the dust of the earth can be counted. Get up and walk all through this land, for I am giving it to you." So Abram moved his tent to the Oaks of Mamre, at Hebron, and Hebron became his home, where he continued to worship God upon the altar. Hebron is called today, I am told, El Kahlil, or Khalil. The friend, in honor of Abram, the friend of God, who used to live there.

### Questions For You to Answer

1. What is faith?
2. Did Abram have it? Gen. 15:6.
3. What did Abram want more than anything else?
4. Did God promise this to him?
5. Why was Abram's name changed to Abraham? Gen. 17:5.

Bay Springs, Miss.,  
August 18, 1934.

Dear Mrs. Lipsey:

Am enclosing \$1.00 for August. Am wondering why the letters are so few now, maybe when it's cooler and we are back in school we will be more prompt. I've had a good time this summer. Our school will open about the first of September.

Lovingly,  
Mary Ruth Denson.

So glad to have your letter, Mary Ruth, and am sending it right back to our "Miss Emma" of the Baptist Record. I hope we shall soon have more letters, but I'm grateful for yours. Thank you for the dues.

### AUTHORITY

The Christ of the Bible: "All authority has been given unto me in heaven and upon the earth" (Matthew 28:18).

It was in the offices of a Roman Catholic priest. In his long black robes he sat on the far side of a plain table, the representative of an apostasy centuries ago of a system to which many are turning in this modern age, of the Pope of Rome. Of course, we have all been impressed by the way in which, when many Protestant churches are almost empty, large Catholic ones are filled and re-filled on Sunday mornings. It may be true that in South America or Spain, Rome is losing her hold, but in this country imposing edifices, monster parades, and a feeling that one must say nothing against the Papacy, are evidences of increasing power. We

have all wondered why. I have, so I asked the priest. The answer was in one word, "Authority." Said he in effect: "Let a man go to a Protestant church and say to them, 'What is the truth on such and such a matter?' The answer is, 'We think so and so.' 'Can you guarantee it?' 'No, but this is our opinion.' Let a man go to a Roman priest and ask the same question, and the answer is, 'Here is the truth on that point.' 'Can you guarantee it?' 'Absolutely.' That, he claimed, was the secret of their power. In part at least we are sure that he was right.

No, we do not acknowledge the authority of Rome, for we do not believe that final authority rests in an organized church. Even Roman Catholics must appeal to the Bible in their attempts to prove the infallibility of Peter's barque. Logically, then, a man must be a protestant before he is a Catholic!

That is to say, in the famous words of the seventeenth-century English divine Chillingworth, "The Bible and the Bible only is the religion of Protestants." Would to God that this were true of all who claim the name Protestant. Too many have ceased to protest, or rather they are now protesting against this fundamental principle of Protestantism, the authority of the Bible.

Authority? Frank Modernists say there is none. Of course, we do not believe what we believe on the authority of "a divine church" like Rome, but Dr. H. E. Fosdick says that we should not do so on the authority of "a divine Book or a divine Man" (Christianity and Progress, p. 157). The "divine Book" is the Bible, and the "divine Man" is Jesus Christ, and yet God's written and God's incarnate Word are not sufficient for our faith! Some Modernists bewail man's demand for a final voice. A professor in Union Theological Seminary, New York, once said, "It will never be quite possible to deliver men from the craving after some authority in religion" (Dr. G. A. Johnston Ross, The God We Trust, p. 156). Such a cry for a voice from Heaven is natural, we think, to the human heart, but the Modernists tell us it is the relic of a by-gone age. "Recognition of an absolute authority belongs to the feudal age with its caste system" (R. Hoashi, of Japan, in the Chicago Divinity Student, February 15, 1932, p. 3). Intellectual Greeks of old turned, unsatisfied, from one system of philosophy to another, and the jangling reasonings of men led them to long for a voice from Heaven. The voice has spoken, but our modern pagans would make us deaf to its words and turn us back into the old abyss of skepticism.

Of course, not all Modernists are

so frank as Sabatier when he said, "That which I absolutely repudiate is authority" (as above); some say authority is in reason, the old rationalism! Others say it is in experience, that man's authority is a matter for the individual. But individual authority is no authority! Away with "modern sentimentalism, which sometimes regards God as One with whom we can go linking arm in arm along the highways of the universe."

Ultimately, to whatever authority we may bow, it will be one of two kinds, either from Heaven or from men, (Mark 11:27-33). The authority of man matters little in our relations with Heaven. It is the voice of God we must hear. That voice—to Him be the praise!—speaks in the Book which is the Word of God. The Bible reveals the will of God for man. It is God's record concerning His Son. It centers about the Christ Who has all authority (Mat. 28:18). If we would do anything, in Napoleon's expressive phrase, to "close up the chasm of anarchy," we must bow in full and glad submission to the Christ of the Bible and the Bible of the Christ. For the man who knows that Jesus Christ is the Son of God, this is possible, indeed, the only thing to do. As a Unitarian put it: "The Modernists . . . have brought Jesus down to the human plane, thereby destroying His supernatural authority and sanction" (The Christian Register, September 19, 1929). But Christ cannot be brought down, He is at the right hand of the Majesty on High. All things are to be judged "according to Christ; because in Him dwells all the fulness of the Godhead bodily, and you are complete in Him, Who is the Head of all rule and authority" (Colossians 2:2-10).—The Gospel Witness, July 27, 1933.

—BR—

Rube Arb—What's happened to Timothy Hay and Al Falfa? Have they gone plum crazy? They're runnin' their tractors night an' day an' are plowin' up their whole farms, when there ain't nothin' they can raise that'll make 'em a profit.

Gid Dap—Why, hain't you heard? They're competin' in a plowin' marathon.

—BR—

Gumboil—Why don't you patronize Antonio the barber any more?

Sourdough—He's fallen in love lately and he's so absent-minded that the last time I sat in his chair he pinned a copy of the Pathfinder round my neck and gave me a towel to read.

—BR—

Over 50,000 farm families in N. Dakota are on federal relief rolls as a result of the drought.

—BR—

Tuberculosis among colored people in the larger cities in this country has increased in excess of 300 per cent in the last two years.

# 666

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Association Secretary County afternoon was held starting attendance we had t auditorium and a fine out the the Assoc charge of did progr fore the the assoc the secret meeting t tically ad their fir meeting w ternoon in Committed early in S sociational

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## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

—:—

Jackson, Miss.

### ASSOCIATIONAL MEETINGS IN DISTRICT TEN

Continuing the meetings with the Associational B. T. U.'s your State Secretary met with the Copiah County Association on Sunday afternoon, August 26. The meeting was held with the Gallman church, starting in the church building. The attendance was so large however we had to transfer to the school auditorium. There were 250 present and a fine spirit prevailed throughout the meeting. Prof. Ray Izard, the Associational Director, was in charge of the meeting and a splendid program of music was given before the plans for future work in the association were presented by the secretary. At the close of the meeting the organization enthusiastically adopted the new plan and their first regular associational meeting will be the first Sunday afternoon in October, the Program Committee being called together early in September to plan this associational-wide meeting.

On Wednesday night the 29th, representatives from four churches in Jeff Davis County came together at Prentiss and plans were laid for the re-organization of their association. A call meeting for the first Sunday afternoon in October, the meeting to be in Prentiss. Mr. Farr, District President, is leading in the planning of the program for that day and definite plans will be made then for the future of the work.

Thursday night the 30th, we met with the Silver Creek church in Lawrence County and plans were made to re-organize that country.

Friday night the representatives of the Simpson County churches met in Mendenhall and they too voted to adopt the new plans, moving up their meeting from the second Sunday in each quarter to the first Sunday. Mr. Homer Ainsworth is the new director for that association.

This copy goes to press before we have finished in this district, the Sunday meeting being in Brookhaven for Lincoln County and Monday evening at Foxworth for Marion County.

Tuesday and Wednesday of this week the four associations in District Eleven are being visited, Rev. P. E. Cullom being president of that district. A report on this district's attitude toward our new plans will be given to you in next week's Record.

### WALNUT GROVE HOLDS STUDY COURSE FOR NEGROS

An interesting study course was taught by Mrs. J. E. Grimes, one of the leaders of the Walnut Grove church, to the members of the Negro Baptist Church near them. There were seventeen in the class with seven taking and passing the

examination. Mrs. Grimes says that it was a most interesting class of eager hearts. We are glad to pass this on as suggestive of work that many unions can and should do. We are delighted to know that more and more our B. Y. P. U.'s and B. A. U.'s are accepting this opportunity to our colored friends. They appreciate it if it is done in the spirit of love and helpfulness.

### COOPER SENIOR B. Y. P. U., CALVARY, JACKSON, HAS UNIQUE STUDY COURSE

The Cooper Senior B. Y. P. U. of the Calvary Baptist Church, Jackson, Miss., recently had a study course that was different. The president, Mr. Clifton Tate, asked the members of this union to come to his house once a week until the course could be finished. This was done and Mr. Earl Clark, member of First Church, led them in the study of "The Plan of Salvation." This book was taken and completed just prior to the Young People's meeting of Calvary and thus made a good setting for the meeting. Mr. Tate says that the union has grown during the summer months when it is expected, usually, that all organizations must take a slump. He thinks that this course, as it was held, which offered a fine social feature was helpful in building the spirit for the summer going.

### FIRST, BILOXI, INTERMEDIATES MAKE THE HOT MONTHS OF SUMMER CONTRIBUTE TO THEIR PROGRESS

Miss Velma F. Carter, Corresponding Secretary of the Intermediate B. Y. P. U. of the First Church, Biloxi, writes that their union has been making progress through the summer months because they have kept up a good program both social and spiritual. Regular business and committee meetings have been held, programs without the use of the Quarterly have been given and delightful competitive socials have been given. A Treasure Hunt was one of the interesting all day picnic features enjoyed by the union and again the boys and girls were rivals in seeing which group would give the most interesting social. The boys, with no help, gave a social that included an orchestra with a trio of the boys harmonizing on several numbers, dialogues and other interesting features of entertainment were carried out perfectly, with the boys planning and serving the refreshments. The girls were put to it to come up to the task and they too had an orchestra, a kitchen orchestra, and called themselves the 3-4 "Sisters of the Skillet." Their program was given as a broadcast and between the musical numbers readings and "gossip" about the members of the B.

Y. P. U. Punch and cake were served then by the girls who were dressed in crepe paper aprons and caps. An interesting study course has also been a feature of the summer program that was enjoyed by all.

On the last night of the course one of the members was surprised with a birthday cake. The ladies of the church each evening of the study course served lunch to those who were taking the work.

### WE NEED GOD

Dewitt W. Alexander

It seems very evident that our national life is getting worse day by day. The government has been helping the needy and trying to stimulate business that prosperity may return. It has spent millions of dollars for almost every conceivable purpose and yet perplexity of our greatest statesman is evident over the situation.

Are we as a nation, as an individual, trying to apply a remedy for all these things, without going deeper down and finding the cause? Are we trying to rule that which God never intended man should rule, or have authority over? For instance man cannot rule or control rain, man cannot reach up to heaven and pull the power thereof down, by the present way of living in open violation of God's divine rule and authority for man's conduct, here and in the life to come.

We can as an individual and as a nation get the power and blessings of God only by faithful, pure living, by prayer, by obedience to His will and command. We need more preaching to warn our people of hell, that is to be for every unbelieving soul. We need more preaching of the great love and mercies of God. We need men who can live the godly life as well as preach it. We need men, (preachers) who have visited the Cross, and hence taken it up to bear it daily. We need more of the Holy Spirit to guide us to the promised land, and less of this earthly organized order, man-made, which is turning many of our younger as well as older people into the wrong way. Just turn to the fourth chapter of Hosea 6:11 and read thus, "My people are destroyed for lack of knowledge because thou hast rejected knowledge I will also reject thee, that thou shalt be no priest to me, seeing thou hast forgotten the law of God. I will also forget thy children as they were increased, so they sinned against me. Therefore will

I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be like people like priest. And I will punish them for their ways, and reward them for their ways. For they shall eat and not have enough, they shall commit whoredom, and shall not increase because they have left off to take need to the Lord."

Whoredom and wine and new wine take away the heart. Wake up, men of righteousness, go into the homes where the people live, teach them to preach Jesus Christ the only Saviour. Think, church members, of those bridge and pool clubs. You can't Christianize the world with bridge and pool parties. Wake up all ye men of God, discourage sin in every way, form and fashion. Talk Jesus, live Jesus and preach Jesus to the lost souls around you, as their only hope of salvation and heaven. Take the world and the Devil out of the church, and God will bring men and women out of the world from the Spirit into the church. Redeemed by his own blood, and made heirs of the new promised land.

We need thee O God, and without thee, we shall fail.

We need thy love O God, to make us lovable and helpful on each day's journey.

We need thy loving kindness and mercy on our onward journey to the promised land.

We need thee O God in all we do, and all we say to keep us safe and secure from the power of the Devil, world and the flesh.

### IN MEMORIAM

Mrs. Mary Jane Sullivan passed away August 23, 1934. At the time of her death she was the oldest member of the Shubuta Baptist Church, which she joined in early life. She was born Oct. 6, 1850. She was baptized by Pastor Heslip. She was married to Thos. G. Sullivan Nov. 11, 1868, who went home to God Dec. 19, 1900. Surviving her are five children: Mrs. Ira S. Dyer and Miss Mary Sullivan of Jackson; C. D. and B. F. Sullivan of Shubuta, and H. P. Sullivan of Lexington. One son, Jno. C. Sullivan died Sept. 17, 1902. There are eight living grandchildren and two sisters, Mrs. J. M. Phillips and Mrs. D. W. Heidelberg of Shubuta. In the absence of the pastor, funeral services were conducted by Rev. W. L. Meadows of Quitman and Rev. H. L. Norton, Methodist pastor in Shubuta.

## Make September Thirtieth

A WORTH-WHILE PROMOTION DAY  
A DISTINCTIVE TURNING POINT  
A BIG CHALLENGING OBJECTIVE  
In the Life of Your Church and School

Write For PROMOTION DAY MATERIAL FOLDER  
And Plan For the Greatest Promotion Day in History of your Church

What's Well-Worth Doing is Worth Doing Well

**Baptist Book Store**

500 E. Capitol Street

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## "THE KINGDOM OF HEAVEN IS AT HAND"

"Thy Kingdom Come."

It is generally believed that man is a dual being, composed of spirit and flesh (body). Adam, the first man, was created "good," not perfect, because "perfection inhereth in the Godhead only." Adam, when tempted, knowingly and wilfully disobeyed God; because an enemy of God, a rebel against the government of God; carnally-minded; totally depraved, and condemned to eternal death. Jesus, the Son of God, said to Nicodemus, a teacher of the law, "Ye must be born again." Nicodemus was astounded and asked some foolish questions. Our Saviour replied, "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." John 3:6.

The spirit of man, born of the Holy Spirit is holy, and because of belief that Jesus, the Son of God, died for him (in his stead) becomes a "new creature in Christ Jesus," (2nd Cor. 5:17; Gal. 6:15), "born again" into the family of God—a child of God.

All rational adults are children of the Devil, or children of God. Jno. 8:44; Acts 13:10.

"Ye are all children of God by faith in Christ Jesus. Gal. 3:26. The only way to become a child of God.

After being "born again" the "spirit is willing"; desires to honor and please God in thought, word and deed, but the "flesh is weak" and sinful, and then begins the war between the spirit and the flesh, which lasts until the death of the body.

The fleshly body is never sinless until after its resurrection as a "natural body" and is "changed" into a "spiritual body," like unto our Lord's body after its resurrection. 1st Cor. 15:44, 51, 52.

The Apostle Paul recognized this when he said, "I know that in me, that is, in my flesh (body) dwelleth no good thing."

I beg the reader to stop here and read the fourth and eighth chapters of Romans. It will require but a few minutes, and it will "do thee good." Please read them.

Only those who are "born again," and made "new creatures in Christ Jesus" are qualified for baptism, church and kingdom membership. Only such thus "made ready and prepared for the Lord," (Luke 1:17) "called out" from the world by Jesus, the Son of God, constituted the first New Testament (Baptist) church, located in Jerusalem, which was a model for all future churches. John the Baptist, the man "sent from God" to preach and baptize, and thus "make ready a people prepared for the Lord," preached, "Repent ye, for the kingdom of heaven is at hand." Matt. 3:2.

Jesus, the Son of God preached, "Repent, for the kingdom of heaven is at hand." Matt. 4:17.

The kingdom of heaven, which our Lord called "my kingdom" and "my church," then in formative, or embryo stage, was, of necessity, one institution, one "body" until "churches were multiplied," (Acts 9:31) and established in different

places. These complete, separate, independent, self-governing, self-supporting churches constituted the "kingdom of heaven" on earth, as do such churches today, as churches form associations and conventions; as counties form states, and provinces form kingdoms; as separate, distinct human families form communities. A New Testament church is composed of persons whose spirits have been "born again," who have become "new creatures in Christ Jesus," 2nd Cor. 5:17; Gal. 6:15, who are spiritually minded, who are "children of God by faith in Christ Jesus," Gal. 3:26, human beings, capable of obeying God's commands; preaching the gospel of Jesus Christ, of administering the ordinances committed to the churches; of buying and selling property; building houses of worship; of being "about their Father's business," "doing business" for God.

C. M. Sherrouse.

## MEN AND MISSIONS

The fourth annual observance of MEN AND MISSIONS SUNDAY will take place Sunday, November 18. There has been an increasing interest in this event from year to year. Responsibility for the community-wide promotion of this observance was accepted last year by Christian leaders in 837 cities and towns across the continent. It is expected that this year the number will be substantially larger. In 1932, 640 leading ministers and business and professional men directed the campaign in as many towns and cities.

It is not strange that this observance should be so popular. The church has long been in need of some plan by which the responsibility for the missionary task on the part of the men might receive a balanced emphasis. The women of practically every local church have a Women's Missionary Society—not so the men. Only where exceptional leadership is available is it possible to maintain a Men's Missionary Society or Club.

The observance of MEN AND MISSIONS SUNDAY is possible in any church which enjoys the ministry of a missionary-minded pastor. He does not find it difficult to enlist the cooperation of some of his laymen in arranging for an appropriate service in the morning on the day appointed.

The same laymen will be glad to cooperate in arranging for an interdenominational community men's missionary supper, where the laymen of one church or denomination may encourage the men of other churches or communions to take their missionary obligation more seriously and to make possible a missionary advance.

An attractive manual entitled THE HOPE OF THE NATIONS has been prepared by the Laymen's Missionary Movement, giving suggestions and material which will be of great help to any who may wish to assist in this nationwide program. A copy may be secured through our missionary boards.

## LEAF RIVER

At old Leaf River church in Covington County we had a gracious meeting August 19th and week following. In many respects this was the best meeting the church has had in several years. Rev. S. J. Rhodes, of Taylorsville, did the preaching, and the pastor led the singing. There were 20 additions, 9 by baptism, and the church was strengthened and helped. Brother Rhodes did some great preaching and the Lord blessed his messages to the good of all.

A Sunday school enlargement campaign was conducted in connection with the meeting, which resulted in the doubling of the Sunday school attendance on the first Sunday afterward, there being 82 present on that day. The goal now is an enrollment of 100 and attainment of the Standard of Excellence.

Miss Hazel Rhodes did excellent work with the boys and girls, teaching a large class of Juniors and Intermediates Trial Makers in Other Lands, and doing personal work. The pastor taught a class in Building a Standard Sunday School. The study course classes met just before the service both morning and evening.

Wm. Lowrey Compere, Pastor, Ellisville, Miss.

## BROWNSVILLE BAPTIST CHURCH

(Great growth in 7 years)

The writer has had the privilege of preaching a week in the Brownsville community where Rev. William P. Davis is pastor, as well as principal of the high school. The dear Lord gave us a good meeting, bless His name. Mr. and Mrs. Davis have been with the church and school for seven years, and the Lord has surely used them in building up His work there. Here are some of the things the people told me had happened there since Davis came to them.

The old church building had about rotted down and the people did not think another could be built, but they have a beautiful building now with Sunday school rooms and most all the needed equipment. Instead of using oil lamps to light the building, they use electric lights. The school building as well as teacher's home has been enlarged and painted, a deep well dug and a light plant installed which gives adequate water and light for all the buildings. The land about the church and school has been made level, with trees and other things to make it attractive.

## Quickest Way To Soothe Nerves And Ease Headache

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. Trial size ten cents. Economy size twenty-five cents. Mail this ad to STANBACK, Salisbury, N. C., for a FREE full size package of STANBACK.—Adv.

Brother Davis has an unusual helpmate in Mrs. Davis, both intellectually and spiritually. After all, this is another example of how God is using the usable.

S. A. Murphy.

## SULPHUR SPRINGS BAPTIST CHURCH

On second Sunday morning in August Rev. J. L. Moore of Union began his meeting here at this church. He has been serving us 3 years. Bro. Moore is greatly loved and honored by his people. Sunday night Dr. R. W. Langham of Newton came to do the preaching.

The gospel was preached in sincerity, and in power. The preacher certainly does not trifle with the souls of men, but goes directly after decision for Christ, and consistent Christian living. He understands the fine art of soul-winning, and demonstrates it day by day.

Best of all the meeting was very gratifying in visible results. There were 19 additions to the church during the seven days, and of this number fifteen joined upon a profession of faith. Their ages ran from 12 years to 65 years.

The meeting closed Saturday after the baptizing. Everybody happy.

The church gave Dr. Langham an invitation to be with us upon the same date next year. Bro. Moore was called, and received a unanimous vote to serve as pastor for another year.

## BOWLING GREEN, HOLMES COUNTY

A fine meeting closed at the Bowling Green Baptist Church Saturday morning with the pastor, W. A. Williams of Kosciusko, doing the preaching. The services were well attended daily, especially large congregations at the evening services.

The music during the revival was one of the finest, and the choir, under the leadership of James Weaver of Kosciusko, rendered some of the best singing that has been the pleasure of scores to hear.

Six additions were made to the church: Juanita Swinney, Mabel Swinney, Willie Rathel Swinney, J. C. Thomas, Alton Morris, Dotson Tate.

The revival was of much good to the entire community.

## I WILL HELP YOU RAISE MONEY...

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.

Write today. I will help with your money problem.

METAL SPONGE SALES CORP.  
John W. Gottschalk, Pres.  
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The Little Fellow that does the BIG Job

GOTTSCHALK'S METAL SPONGE

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## OAKVALE, MISS.

Our annual revival meeting at Oakvale began the fifth Sunday in July and lasted through Friday night following.

Rev. J. A. Barnhill of Hattiesburg did the preaching, and surely the Lord was directing each message because each one came with power. As a result sixteen were added to the church, eleven of whom came on profession of faith in Christ. Then the second Sunday in August another one came.

We feel that the church as a whole has been blessed and strengthened in the Master's cause. Our prayer is, that we might continue to drive on against sin and unrighteousness.

Fraternally,

Henry L. Byrd, Pastor

## FLORENCE, MISS.

Like the average pastor, have been in meetings for the past six weeks. This has been in many respects the greatest summer in my life—if I may add a personal word. Places where I was privileged to preach: Brooklyn in Forest County, Palestine in Simpson, and Montgomery in Lincoln. Pastors respectively, C. S. Moulder, D. W. McLeod, and A. W. Talbert. The fellowship with these pastors was great, and there were additions to each church. There were other evidences of revival.

Bro. Ferrell of Magee helped me at Puckett and Florence. Conversions at each place and other evidences of spiritual revival. Bro. Ferrell preaches the gospel in a powerful way. Bro. Robert Bounds also of Magee, preached in a great way for us at New Bethlehem in Simpson County. Eight were baptized at the close of the meeting.

O. P. Moore.

## THREE REVIVAL MEETINGS

Having been ill since May, and during this illness having undergone a serious operation, it was impossible for me to take an active part in any of the revival work at my churches, but am glad to report what has been done by others.

On the fifth Sunday in July Bro. L. L. Prewitt of Crowley, La., and his splendid wife began a meeting with Mt. Moriah church in Choctaw County. He did some real gospel preaching and his wife handled the organ gracefully. The meeting continued one week.

There were no additions but the church was revived. At the close of the meeting the church gave a "love offering" to the pastor amounting to 43 jars of fruit and vegetables, 1 can of syrup and \$14 cash. They also loaded brother Prewitt's car with fruit and a liberal offering in cash.

On the first Sunday in August brother J. W. White of Kosciusko, Miss., began a meeting at my home church, Bethsaida, Montgomery Co., and continued until the next Friday night.

Brother White did some "soul searching" preaching of the true gospel type. We are so well pleased with his preaching that we are plan-

ning to call him as pastor in the near future.

Eleven young people united with the church by baptism. Two were received by letter. Since I was unable to perform the ordinance of baptism brother White attended to it for me on Saturday morning.

My friends furnished me transportation to the baptismal waters where I saw beautifully portrayed the burial and resurrection of our Lord. The scene was more beautiful as I saw my own daughter "buried with Him."

On the second Sunday night in August brother N. G. Hickman, pastor of Winona church, began a meeting with Hebron church in Montgomery County. I cannot make a full report as I could not stay through it all on account of physical weakness.

Brother Hickman is a man who seems to know to whom he is preaching and how to approach his congregation in a way to drive the truth home. (He doesn't 'soft-soap' either).

Fourteen young people were baptized into the fellowship of the church. Brother Hickman did the baptizing.

Pray for me that I may soon be able to work again.

C. F. Anglin,

French Camp, Miss.

## SATARTIA, MISS.

Bro. L. S. Cole assisted Bro. M. J. Derrick in our meeting here at Satartia August 19th through 23rd. This was Bro. Cole's second meeting in this church in two years. The meeting last year was one of the best ever held here, but everyone pronounces the one this year better than last year's. Bro. Cole is fearless, sincere and sound, preaching a wonderful gospel story. The church was revived. Eleven were added to the church by baptism and two by letter. After Pastor Derrick had baptized his eleven candidates the Methodist pastor followed him into the water and baptized one young man, who made a public profession during our meeting, desiring membership in the Methodist Church.

We give God the praise.

A. Benj. Kelly.

## AN APPRECIATION

The Baptist Record:

I just want to thank you for publishing the great message from Rev. Charles E. Maddry in your issue of August 16, 1934. It seems to come from a mind that can vision an omnipotent and omniscient Jehovah who is universal in dealing with all mankind alike, and who had a purpose in creating man, and who knew from the beginning that He would see that purpose through to the end.

That's my God.

Fraternally,

W. R. Hunt, M.D.

## A BUSY SUMMER

I have just closed one of the busiest protracted meeting seasons of my life, and one of the best. For eight weeks, without a break, I was in meetings. They were all good

meetings. The Lord was with us. I never enjoyed work more in my life, and never stood work better than I did this summer.

My first meeting was with Pastor C. E. Dearman in Cuba, Ala. It continued for eight days with increasing power, and closed with vic- was one of the best. The meeting tory for God. I went next with Pastor C. W. Baldrige and his good church at Inverness. William Lowrey Cooper sang for us and led the service in song. It was great to be with these brethren, and the good folk in Inverness. The meeting went on for ten days, and they were blessed days of fellowship and worship and work. I shall never forget them.

The next week I was with our own brother J. E. McCraw and the Beulah church of Newton County. Beulah church is a big church, in a big community, and they came to church in a big way, and we had a big meeting. I never saw better order in my life anywhere than we had there, and the big old country church house was full and running over nearly all the time. The Spirit's presence and power was felt from the first.

My next meeting was with Owen Williams and his good church in Utica. I had been with him and them before, and no one can ever be with a finer spirit and a finer people than Pastor Williams and his good folk in Utica. We had an unusual, outstanding, great meeting that week. I felt that the work was already done before I got there and got into the meeting. The pastor and his Sunday school workers had, through the years, sowed the seed and cultivated the soil in such a way that nothing was left for the meeting to do but to reap the harvest, and it was indeed a harvest time. Deep sorrow came to the church and pastor and town during the meeting in the sudden death of one of the deacons, but he was ready to go, and the mourning was turned into fresh gratitude for the Christian's blessed hope.

From Utica I went immediately to Rock Bluff church in Smith County. That week I was with that prince among country preachers and saint of God, the Rev. Dr. Jasper Miley. We had a good meeting. Different from all the other meetings in that there we did not have an ingathering. But it was a time characterized by a deep sense of God's presence and His blessings on us all.

The following week I held a meeting in Lake. The pastor could not be present, as he was out of the state at the time. I regretted that, for I coveted the fellowship with Dr. Kitchings. But he was away in school and we all missed him. His people love him and appreciate him so much and he is doing a great work in Lake. But I did have the great joy while there of meeting and working with brother Phipps, whom the pastor had gotten to substitute for him during the summer. Now Phipps is a great spirit, true as steel, and a hard worker for God and the Kingdom. I greatly enjoyed my association with him, and bless God for him.

We had a good week in Lake. Did not have an ingathering there either, but it was a good meeting, characterized by its own other aspects that, I wish, we could have more like it. Some as fine spirits in Lake as I ever met.

My last meeting was with a little pastorless church down in Jasper County, New Concord. The weather was against us there, or rather we people of the world consider it so. Perhaps God, who sent the weather, knew better. But our crowds were made smaller by rainy evenings. But we had a good meeting with several to baptize. We closed the meeting on Thursday night, which closed my summer's revival meeting labors.

I am grateful for a sense of God's presence with me through the summer's work. He has honored my labors in an unusual manner, and has greatly encouraged me in my humble dependence upon Him and His Spirit for all power and increase in the Kingdom. Truly the "Gospel is the power of God unto Salvation to everyone that believeth. I have seen a great many come this summer acknowledging that power and claiming that salvation. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

—J. E. Wills.

First Kid: "Gee, Jimmy, when I went by your house this morning I heard somebody swearin' something awful!"

Second Kid: "Aw, that was my dad. He was late for church and couldn't find his hymn book."—E.H.

## Feels Like a New Girl Now



## Was Worried and Rundown

"I worked in a hotel which was very hard work. Then I got laid off and I was terribly worried and rundown. My mother told me to take Lydia E. Pinkham's Vegetable Compound to build me up again and believe me I am grateful to her. I feel like a new girl now, always full of pep."—Pauline Kamen, 2 Ellicott Road, Depew, New York.



## LYDIA E. PINKHAM'S Vegetable Compound

98 out of 100 Women Report Benefit



## MY IMPRESSIONS OF THE BAPTIST WORLD CONGRESS

By M. E. Dodd, President,  
Southern Baptist Convention

(Continued from page 1)

justment of positions proportionate to population.

It may be well for us to recall that on principle this is no different from policies adopted in other countries, notably England and America, for the admission of Jews to various fields and institutions, on a percentage basis, proportionate to population.

Of course, all right thinking people in general and Baptists in particular should depreciate and condemn persecution and injustice. And the Baptist World Congress did this in no uncertain terms.

### Baptist Position on War

On the subject of Nationalism and its related topic of world peace the Congress was most pronounced. Speakers who condemned war as un-Christian and unreasonable were most vigorously applauded. It was pointed out again and again that, as a means of settling international difficulties, war is absolutely impracticable and ineffective.

This indicated that the temper of the Congress was such as would be willing to pass any resolu-

tion against selfish Nationalism and war which might be presented.

The resolution which was adopted called upon the constituent bodies of the Alliance to bring their influence to bear upon their respective governments:

(1) To yield something of their claim to sovereignty where necessary in the interest of the general good, and

(2) To create some sort of central court and police power by which differences between nations might be adjudicated and the responsible party brought to judgment.

4. Another impression was that world Baptists consider it to be their primary and supreme obligation to bear their testimony to the whole world of the truth as it is found in Christ Jesus the Lord.

### "Every Baptist a Missionary"

The words of Oncken, "Jeder Baptist Ein Missionair," (Every Baptist a Missionary) were printed in large letters over the platform. Practically every speaker sounded the missionary note. The most stirring speeches heard were the reports of missionaries. The attitude of the Congress was that none is a true Baptist who is not missionary. Missions the mission of Baptists was the dominant note of Baptist leaders from all lands.

Thus the fifth Congress of the Baptist World Alliance stands out in my mind.

I sincerely hope and pray that our Southern Baptist people will find their hearts rising and warning in sympathetic response to the support of the positions taken by the World Congress in Berlin.

A number of Southern Baptists were on the program. They acquitted themselves splendidly and our people have reason to thank God for their leaders.

Southern Baptists should be humbly grateful for the recognition given them by the Berlin Congress.

(1) Our own beloved Dr. Geo. W. Truett was elected president.

(2) The Congress accepted the invitation so graciously presented by Dr. Louie D. Newton to hold the next session in Atlanta.

(3) Five Southern Baptists were elected to membership on the Executive Committee, namely: Drs. John R. Sampey, L. R. Scarborough, Frank Leavell, M. E. Dodd and Mrs. F. W. Armstrong.

Position and places of trust are stewardship obligations. To whom much is given of them is much required.

The Berlin Congress was a great gathering of Baptists.

## THE BOOK OF REVELATION

—o—

The book of Revelation is hard to understand. The interpretations and explanations by the many expositors remind me of children guessing at what their dreams mean.

Many so-called keys are given to its study, and we grow tired of trying to unlock it with somebody else's key, when it does not fit the lock.

The first three chapters contain what our Lord told John about the condition of the seven churches of Asia. We need not have any trouble with these three chapters for they reflect conditions in our own present-day churches that we see and know. But beginning with the fourth chapter, the book changes.

John was transported in spirit to the throne in heaven and began to see visions, shrouded with mystery.

Now, the things John saw were not things actually happening at that time, but a vision of things to come. Another thing: the things he saw were not things that would literally come to pass, but a symbol of them. With a part of the last three chapters—which will no doubt have a literal fulfillment—excepted.

Just as Pharaoh, the king of Egypt, did not dream about seven years of plenty, followed by seven years of famine; but had a dream that was a symbol of the thing that would become real; even so John's vision was a symbol of things that would become real things in the future.

The difference between a common dream and a God-given vision, is that, a common dream may or may not have any meaning; but a God-given vision is a symbol of things that surely must come to pass.

The wise men and scholars of Pharaoh's day could not understand his dream. Why? Because the things of God are not understood by worldly wisdom, but are revealed to His little ones by the Holy Spirit.

Now, the world will laugh at a statement like that, but it is true nevertheless: "I thank thee, O Fath-

er, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." (Matt. 11:25).

If the things written in Revelation from the beginning of Chapter 4 to the end of chapter 19 were clothed in symbol, and shrouded with mystery, then how are we supposed to understand it and interpret it? It is written: "Knowing this first, that no prophecy of the scripture is of any private interpretation." (II Peter 1:29).

What does that mean? It means that we can not read John's symbols and interpret them in the light of its own; but we must find other scriptures to aid in the understanding of this prophesy.

How did Joseph know that the king's dream meant seven years of plenty, with seven years of famine to follow? I'll tell you how he knew it: God told him, or revealed it to him in plain words.

Then, how are we to understand John's vision of things in symbol that must shortly come to pass on the earth? Only one way: let God tell us in plain words or reveal it to us by His Spirit just as He did to Joseph.

"But," an objector may say: "God is not giving new revelations in these days since the closing of the canon of scriptures." Exactly, and that is what is wrong with the most of our expositions of the book of Revelation; they undertake to make a private interpretation of their own imagination or fancy. So, if God is not giving out any private interpretation or revelation these days, where are we to go to get His interpretation in plain words, revealed to us by His Spirit, explaining the meaning of John's symbolic vision? It is easy. Go to Matthew, the 24th and 25th chapters, and Mark, the 13th, and to Luke, the 21st, and you will find John's vision in the Revelation interpreted in words, just as plain and simple as Joseph's words were to Pharaoh; not in de-

tail, but briefly.

Now to the earnest, zealous, spiritual student of the Bible, I have said enough; but for the benefit of those who are young and unseasoned in the doctrines and prophecies of the Book, let me offer a few suggestions.

Read what our Lord Jesus tells us in plain words concerning the things that will come to pass at the end of this age, and you will have a correct interpretation, briefly, of John's vision. We also get help from the other writings of the apostles and prophets; especially the writings of the Apostle Paul found in the fourth chapter of 1st Thess., 15th chapter of 1st Cor., and 2nd chapter of 2nd Thess. Remember this: All the things that the Lord Jesus said in plain words about what will happen in the end of this age, is surely coming to pass literally, whether people believe it or not.

Also: the things that the apostles and prophets wrote in plain words, not symbols, will surely take place.

First, master the plain statements and declarations of the Lord and the apostles concerning the end of the age; then consult Daniel and the other prophets; study John's vision in the light of them, and you will not need any scholarly expositor to help you.

—J. E. Heath,

Winona, Miss.

—BR—

UTICA

—o—

Our meeting at Utica, beginning July 29, and continuing eight days, was one of the best of the ten since we have been here. The preaching was done by Rev. J. E. Wills of Newton, and the messages were from the Lord. Music was furnished by our own folks, and the co-operation was beautiful. Our children's choir was superb. There was one restored, three by letter and 27 for baptism.

At Chapel Hill in Hinds county, where we have two Sunday afternoons, the pastor held the meeting

for the second year in succession by request. The people came in large numbers for this small community, and there was one by letter and five for baptism. The loyalty of this small group is inspiring.

For the third time, we were with the folks at Hickory Ridge in Rankin County. There were several additions to the church, and a fine spirit throughout. It was a joy to know the pastor, Rev. Hollis Denton. His experience is one of the most inspiring we have ever heard, and his consecration is a benediction. To be in the homes of the people, and share their hospitality leaves a fine memory.

After these experiences, came home for a couple of days and received a message to go to mother, but it came too late, for she passed away some hours before our arrival. We buried her in Lawton, Okla., the pastor of the Central Baptist church and his people sharing our grief with us. She had suffered much during the last few years, and was glad to go. We are happy in the assurance of meeting her in her rest when the Lord has finished His course with us here.

Owen Williams.

—BR—

## GOOD MEETINGS

—o—

Have been busy in meetings all summer. Closed a meeting at Sandersville Baptist Church last night. Begin at Mossville Baptist Church tonight. Have C. Edward Yarborough singing for us in meetings both the Sandersville and Mossville meetings.

We had 9 for baptism and 8 by letter for Sandersville. Pray for us at Mossville.

Norman L. Roberts.

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